

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 1 : Philosophies of Nature After Schelling - Iain Hamilton Grant - Google Books

-- *The powers due to becoming: the reemergence of platonic physics in the genetic philosophy* -- *Antiphysics and neo-Fichteanism* -- *The natural history of the unthinned* -- "What thinks in me is what is outside me". *phenomenality, physics and the idea* -- *Dynamic philosophy, transcendental physics* -- *Conclusion: transcendental geology*.

Science, Perception and Reality. It is implausible that scientific discoveries could make us give up commonsensical beliefs. It is even less plausible that commonsense could make us reject established scientific theories. So when science and commonsense appear to clash, as they do over colors, solidity, mental content, values, and death, serious philosophical problems arise. We will investigate possible responses to these problems. This course will introduce the student to the how, what, and why of philosophical enquiry through engagement with some of the major themes, and major figures, of the field. We will follow our wonder about the world around us, ourselves and about how we should act in it, using classical as well as contemporary writings. Through a combination of lectures, readings, class discussions, and assignments the student will develop their ability to understand and engage with philosophical texts, evaluate arguments, and express their critical and reflective opinions in writing. Human Knowledge and Truth. Science is widely considered our best way of gaining knowledge about the world, and so we believe it deserves a privileged place in our epistemic lives. But is the view that gives science its privileged position correct? What is the methodology of science, and does this methodology produce rational and reliable beliefs? And what does it mean to give some belief formation system a privileged position anyway? Why should any belief formation system be privileged over another? We will discuss some of these questions by looking at central issues in the philosophy of science and epistemology. This course is concerned with philosophical questions arising from dreams and dreaming. Philosophy of Social Science. This is a general introduction to the philosophy of social science. Social science brings with it certain specific problems and modes of explanation. This course is designed to introduce students to some of the issues surrounding social science. What sorts of problems and phenomena are social scientists concerned with explaining? How are they different from the problems tackled by natural scientists? Is there a mode of explanation distinctive of social science? What sorts of theoretical tools do social scientists use? Introduction to the Philosophy of Wittgenstein. Feminist Philosophy in the 21st Century. The essential predicate of feminism is that men and women are equal, that each is entitled to all the rights that flow from full personhood and moral agency. Feminism has gained a central place in much of western culture. Nonetheless, there remain philosophical disagreements about the implications of feminism and the extent to which sexism remains in our social and legal institutions and philosophical assumptions. The subject matter of the class will be taken from these areas of disagreement. Arguments Against Common Sense. And probably, we take ourselves to know them to be true. According to both the relativist and the skeptic, we are wrong. This course introduces students to the two most fundamental challenges to views widely taken to be core tenets of "common sense. Love and friendship are of central importance to a flourishing life. But what are love and friendship? This course will begin with a study of a few key historical texts Plato, Aristotle, and Montaigne. After that we will turn to contemporary philosophy. We will consider the following questions: What is the nature and value of friendship? An emphasis will be placed on careful reconstruction and evaluation of philosophical arguments. This course will introduce students to the methodology, aims, and concerns of analytic philosophy by way of an extended study of a particular issue in metaphysics over time: Students will become familiar with identifying, reconstructing, and evaluating philosophical arguments and the philosophical methodology practiced in the analytic tradition, as well as reading some central figures in the philosophical canon. We will consider some philosophical questions that confront us when we reflect on the place of animals within our moral thinking. What do we owe to the other animals, and why? What kinds of treatment and relationships are consistent with what we owe to animals? Should or could animals have rights? What is the moral significance of sentience, rationality, and species membership? In what ways is the de facto

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

subjugation of animals similar and dissimilar to the subjugation of other groups? We will consider and evaluate different answers to these questions, and students will be encouraged to develop their own. What are the limits of language? What is the nature of philosophy? Can there be such a thing as a private language? Wittgenstein addresses these and other questions in both works. This course will introduce students to the major concerns of Greek philosophy, and how they are addressed by the Presocratics, Plato, Aristotle, and the Stoics. We will have two related ends: On the one hand, we will get clear so far as we are able what it is that these thinkers thought; on the other, it is important to evaluate their arguments. This course will emphasize the identification of the problems and the solutions to them that seemed pressing to these thinkers, especially if such problems seem alien to us.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 2 : Table of contents for Philosophies of nature after Schelling

The Powers Due to Becoming: the Reemergence of Platonic Physics in the Genetic Philosophy 1. Essences and Appearances: the Dephysicalisation of Great Physics a. The Physics of the All and the Physics of All Things b.

An emergent property of a system, in this context, is one that is not a property of any component of that system, but is still a feature of the system as a whole. Nicolai Hartmann, one of the first modern philosophers to write on emergence, termed this categorial novum new category. Definitions[edit] This idea of emergence has been around since at least the time of Aristotle. The term "emergent" was coined by philosopher G. Lewes, who wrote: Every resultant is either a sum or a difference of the co-operant forces; their sum, when their directions are the same " their difference, when their directions are contrary. Further, every resultant is clearly traceable in its components, because these are homogeneous and commensurable. It is otherwise with emergents, when, instead of adding measurable motion to measurable motion, or things of one kind to other individuals of their kind, there is a co-operation of things of unlike kinds. The emergent is unlike its components insofar as these are incommensurable, and it cannot be reduced to their sum or their difference. The common characteristics are: He also says that living systems like the game of chess, while emergent, cannot be reduced to underlying laws of emergence: They serve merely to describe regularities and consistent relationships in nature. These patterns may be very illuminating and important, but the underlying causal agencies must be separately specified though often they are not. But that aside, the game of chess illustrates. Indeed, you cannot even reliably predict the next move in a chess game. It also includes the players and their unfolding, moment-by-moment decisions among a very large number of available options at each choice point. The game of chess is inescapably historical, even though it is also constrained and shaped by a set of rules, not to mention the laws of physics. Moreover, and this is a key point, the game of chess is also shaped by teleonomic, cybernetic, feedback-driven influences. In terms of physical systems, weak emergence is a type of emergence in which the emergent property is amenable to computer simulation. This is opposed to the older notion of strong emergence, in which the emergent property cannot be simulated by a computer. Some common points between the two notions are that emergence concerns new properties produced as the system grows, which is to say ones which are not shared with its components or prior states. Also, it is assumed that the properties are supervenient rather than metaphysically primitive. Bedau Weak emergence describes new properties arising in systems as a result of the interactions at an elemental level. However, it is stipulated that the properties can be determined by observing or simulating the system, and not by any process of a priori analysis. Bedau notes that weak emergence is not a universal metaphysical solvent, as weak emergence leads to the conclusion that matter itself contains elements of awareness to it. However, Bedau concludes that adopting this view would provide a precise notion that emergence is involved in consciousness, and second, the notion of weak emergence is metaphysically benign. The whole is other than the sum of its parts. An example from physics of such emergence is water, being seemingly unpredictable even after an exhaustive study of the properties of its constituent atoms of hydrogen and oxygen. Bedau Rejecting the distinction[edit] However, "the debate about whether or not the whole can be predicted from the properties of the parts misses the point. Wholes produce unique combined effects, but many of these effects may be co-determined by the context and the interactions between the whole and its environment s " Corning In accordance with his Synergism Hypothesis, Corning Corning also stated, "It is the synergistic effects produced by wholes that are the very cause of the evolution of complexity in nature. Koestler Further, The ability to reduce everything to simple fundamental laws does not imply the ability to start from those laws and reconstruct the universe. The constructionist hypothesis breaks down when confronted with the twin difficulties of scale and complexity. At each level of complexity entirely new properties appear. Psychology is not applied biology, nor is biology applied chemistry. We can now see that the whole becomes not merely more, but very different from the sum of its parts. Anderson Viability of strong emergence[edit] The plausibility of strong emergence is questioned

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

by some as contravening our usual understanding of physics. Although strong emergence is logically possible, it is uncomfortably like magic. How does an irreducible but supervenient downward causal power arise, since by definition it cannot be due to the aggregation of the micro-level potentialities? Such causal powers would be quite unlike anything within our scientific ken. This not only indicates how they will discomfort reasonable forms of materialism. Their mysteriousness will only heighten the traditional worry that emergence entails illegitimately getting something from nothing. Now, M, as an emergent, must itself have an emergence base property, say P. Now we face a critical question: Why cannot P do all the work in explaining why any alleged effect of M occurred? Moreover, this goes against the spirit of emergentism in any case: One escape route that a strong emergentist could take would be to deny downward causation. However, this would deny that emergent mental states must supervene on physical states, which in turn would deny physicalism, and thus be unpalatable for some philosophers and physicists. Meanwhile, others have worked towards developing analytical evidence of strong emergence. In , Gu et al. The view that this is the goal of science rests in part on the rationale that such a theory would allow us to derive the behavior of all macroscopic concepts, at least in principle. The evidence we have presented suggests that this view may be overly optimistic. The development of macroscopic laws from first principles may involve more than just systematic logic, and could require conjectures suggested by experiments, simulations or insight. To explain such patterns, one might conclude, per Aristotle , [2] that emergent structures are other than the sum of their parts on the assumption that the emergent order will not arise if the various parts simply interact independently of one another. However, there are those who disagree. In fact, some systems in nature are observed to exhibit emergence based upon the interactions of autonomous parts, and some others exhibit emergence that at least at present cannot be reduced in this way. In particular renormalization are methods in theoretical physics which enables scientists to study systems that are not tractable as the combination of their parts. Defining structure and detecting the emergence of complexity in nature are inherently subjective, though essential, scientific activities. Despite the difficulties, these problems can be analysed in terms of how model-building observers infer from measurements the computational capabilities embedded in non-linear processes. The discovery of structure in an environment depends more critically and subtly, though, on how those resources are organized. The synergies associated with emergence are real and measurable, even if nobody is there to observe them. They contend that artistic selfhood and meaning are emergent, relatively objective phenomena. Pearce has used emergence to describe the experience of works of art in relation to contemporary neuroscience. In international development, concepts of emergence have been used within a theory of social change termed SEED-SCALE to show how standard principles interact to bring forward socio-economic development fitted to cultural values, community economics, and natural environment local solutions emerging from the larger socio-econo-biosphere. These principles can be implemented utilizing a sequence of standardized tasks that self-assemble in individually specific ways utilizing recursive evaluative criteria. Emerging Literatures, Bern, Berlin, etc. By opposition, "emergent literature" is rather a concept used in the theory of literature. Emergent properties and processes[edit] An emergent behavior or emergent property can appear when a number of simple entities agents operate in an environment, forming more complex behaviors as a collective. If emergence happens over disparate size scales, then the reason is usually a causal relation across different scales. In other words, there is often a form of top-down feedback in systems with emergent properties. Emergent behaviours can occur because of intricate causal relations across different scales and feedback, known as interconnectivity. The complex behaviour or properties are not a property of any single such entity, nor can they easily be predicted or deduced from behaviour in the lower-level entities, and might in fact be irreducible to such behavior. The shape and behaviour of a flock of birds [1] or school of fish are good examples of emergent properties. One reason emergent behaviour is hard to predict is that the number of interactions between a system components increases exponentially with the number of components, thus allowing for many new and subtle types of behaviour to emerge. Emergence is often a product of particular patterns of interaction. Negative feedback introduces constraints that serve to fix structures or behaviours. In contrast, positive feedback promotes

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

change, allowing local variations to grow into global patterns. Another way in which interactions leads to emergent properties is dual-phase evolution. This occurs where interactions are applied intermittently, leading to two phases: On the other hand, merely having a large number of interactions is not enough by itself to guarantee emergent behaviour; many of the interactions may be negligible or irrelevant, or may cancel each other out. In some cases, a large number of interactions can in fact hinder the emergence of interesting behaviour, by creating a lot of "noise" to drown out any emerging "signal"; the emergent behaviour may need to be temporarily isolated from other interactions before it reaches enough critical mass to self-support. Thus it is not just the sheer number of connections between components which encourages emergence; it is also how these connections are organised. A hierarchical organisation is one example that can generate emergent behaviour a bureaucracy may behave in a way quite different from that of the individual humans in that bureaucracy ; but emergent behaviour can also arise from more decentralized organisational structures, such as a marketplace. In some cases, the system has to reach a combined threshold of diversity, organisation, and connectivity before emergent behaviour appears. Unintended consequences and side effects are closely related to emergent properties. Instead a component implements a behaviour whose side effect contributes to the global functionality [Steels In other words, the global or macroscopic functionality of a system with "emergent functionality" is the sum of all "side effects", of all emergent properties and functionalities. Systems with emergent properties or emergent structures may appear to defy entropic principles and the second law of thermodynamics , because they form and increase order despite the lack of command and central control. This is possible because open systems can extract information and order out of the environment. Emergence helps to explain why the fallacy of division is a fallacy. Emergent structures in nature[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. November Ripple patterns in a sand dune created by wind or water is an example of an emergent structure in nature. Emergent structures can be found in many natural phenomena, from the physical to the biological domain. For example, the shape of weather phenomena such as hurricanes are emergent structures. The development and growth of complex, orderly crystals , as driven by the random motion of water molecules within a conducive natural environment, is another example of an emergent process, where randomness can give rise to complex and deeply attractive, orderly structures. Water crystals forming on glass demonstrate an emergent, fractal process occurring under appropriate conditions of temperature and humidity. However, crystalline structure and hurricanes are said to have a self-organizing phase.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 3 : Plato - Wikipedia

The Powers Due to Becoming The Reemergence of Platonic Physics in the Genetic Philosophy.

Pythagoreanism Although Socrates influenced Plato directly as related in the dialogues, the influence of Pythagoras upon Plato also appears to have significant discussion in the philosophical literature. Pythagoras, or in a broader sense, the Pythagoreans, allegedly exercised an important influence on the work of Plato. Hare , this influence consists of three points: It is probable that both were influenced by Orphism. The physical world of becoming is an imitation of the mathematical world of being. These ideas were very influential on Heraclitus , Parmenides and Plato. Metaphysics These two philosophers, following the way initiated by pre-Socratic Greek philosophers like Pythagoras, depart from mythology and begin the metaphysical tradition that strongly influenced Plato and continues today. His image of the river, with ever-changing waters, is well known. According to this theory, there is a world of perfect, eternal, and changeless forms, the realm of Being, and an imperfect sensible world of becoming that partakes of the qualities of the forms, and is its instantiation in the sensible world. The precise relationship between Plato and Socrates remains an area of contention among scholars. Plato makes it clear in his *Apology of Socrates* that he was a devoted young follower of Socrates. In that dialogue, Socrates is presented as mentioning Plato by name as one of those youths close enough to him to have been corrupted, if he were in fact guilty of corrupting the youth, and questioning why their fathers and brothers did not step forward to testify against him if he was indeed guilty of such a crime 33dâ€”34a. *Phaedo* 59b Plato never speaks in his own voice in his dialogues. In any case, Xenophon and Aristophanes seem to present a somewhat different portrait of Socrates from the one Plato paints. In the times of Homer and Hesiod 8th century BC they were quite synonyms, and contained the meaning of tale or history. Later came historians like Herodotus and Thucydides, as well as philosophers as Parmenides and other Presocratics that introduced a distinction between both terms, and *mythos* became more a nonverifiable account, and *logos* a rational account. Instead he made an abundant use of it. This fact has produced analytical and interpretative work, in order to clarify the reasons and purposes for that use. Plato, in general, distinguished between three types of myth. Then came the myths based on true reasoning, and therefore also true. Finally there were those non verifiable because beyond of human reason, but containing some truth in them. He considered that only a few people were capable or interested in following a reasoned philosophical discourse, but men in general are attracted by stories and tales. Consequently, then, he used the myth to convey the conclusions of the philosophical reasoning. Aristotle gestures to the earth, representing his belief in knowledge through empirical observation and experience, while holding a copy of his *Nicomachean Ethics* in his hand. Plato holds his *Timaeus* and gestures to the heavens, representing his belief in *The Forms*. In ancient Athens, a boy was socially located by his family identity, and Plato often refers to his characters in terms of their paternal and fraternal relationships. Socrates was not a family man, and saw himself as the son of his mother, who was apparently a midwife. A divine fatalist, Socrates mocks men who spent exorbitant fees on tutors and trainers for their sons, and repeatedly ventures the idea that good character is a gift from the gods. In the *Theaetetus*, he is found recruiting as a disciple a young man whose inheritance has been squandered. Socrates twice compares the relationship of the older man and his boy lover to the father-son relationship *Lysis a*, *Republic* 3. Socrates is often found arguing that knowledge is not empirical, and that it comes from divine insight. In many middle period dialogues, such as the *Phaedo*, *Republic* and *Phaedrus* Plato advocates a belief in the immortality of the soul, and several dialogues end with long speeches imagining the afterlife. More than one dialogue contrasts knowledge and opinion, perception and reality , nature and custom, and body and soul. Several dialogues tackle questions about art: Socrates says that poetry is inspired by the muses , and is not rational. In *Ion* , Socrates gives no hint of the disapproval of Homer that he expresses in the *Republic*. Socrates and his company of disputants had something to say on many subjects, including politics and art, religion and science, justice and medicine, virtue and vice, crime and punishment, pleasure and pain,

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

rhetoric and rhapsody, human nature and sexuality, as well as love and wisdom. While most people take the objects of their senses to be real if anything is, Socrates is contemptuous of people who think that something has to be graspable in the hands to be real. In other words, such people live without the divine inspiration that gives him, and people like him, access to higher insights about reality. Socrates says that he who sees with his eyes is blind, and this idea is most famously captured in his Allegory of the Cave, and more explicitly in his description of the divided line. The Allegory of the Cave begins Republic 7. Socrates says in the Republic that people who take the sun-lit world of the senses to be good and real are living pitifully in a den of evil and ignorance. Socrates admits that few climb out of the den, or cave of ignorance, and those who do, not only have a terrible struggle to attain the heights, but when they go back down for a visit or to help other people up, they find themselves objects of scorn and ridicule. According to Socrates, physical objects and physical events are "shadows" of their ideal or perfect forms, and exist only to the extent that they instantiate the perfect versions of themselves. Just as shadows are temporary, inconsequential epiphenomena produced by physical objects, physical objects are themselves fleeting phenomena caused by more substantial causes, the ideals of which they are mere instances. For example, Socrates thinks that perfect justice exists although it is not clear where and his own trial would be a cheap copy of it. Socrates claims that the enlightened men of society must be forced from their divine contemplations and be compelled to run the city according to their lofty insights. Thus is born the idea of the " philosopher-king ", the wise person who accepts the power thrust upon him by the people who are wise enough to choose a good master. This is the main thesis of Socrates in the Republic, that the most wisdom the masses can muster is the wise choice of a ruler. Theory of Forms The theory of Forms or theory of Ideas typically refers to the belief that the material world as it seems to us is not the real world, but only an "image" or "copy" of the real world. That is, they are universals. In other words, Socrates was able to recognize two worlds: Platonic epistemology Many have interpreted Plato as stating "even having been the first to write" that knowledge is justified true belief, an influential view that informed future developments in epistemology. And this theory may again be seen in the Meno, where it is suggested that true belief can be raised to the level of knowledge if it is bound with an account as to the question of "why" the object of the true belief is so Meno 97d-98a. The knowledge must be present, Socrates concludes, in an eternal, non-experiential form. In other dialogues, the Sophist, Statesman, Republic, and the Parmenides, Plato himself associates knowledge with the apprehension of unchanging Forms and their relationships to one another which he calls "expertise" in Dialectic, including through the processes of collection and division. And opinions are characterized by a lack of necessity and stability. These correspond to the "appetite" part of the soul. These correspond to the "spirit" part of the soul. These correspond to the "reason" part of the soul and are very few. In the Timaeus, Socrates locates the parts of the soul within the human body: Reason is located in the head, spirit in the top third of the torso, and the appetite in the middle third of the torso, down to the navel. Instead of rhetoric and persuasion, Socrates says reason and wisdom should govern. As Socrates puts it: According to him, sailing and health are not things that everyone is qualified to practice by nature. A large part of the Republic then addresses how the educational system should be set up to produce these philosopher kings. Socrates is attempting to make an image of a rightly ordered human, and then later goes on to describe the different kinds of humans that can be observed, from tyrants to lovers of money in various kinds of cities. The ideal city is not promoted, but only used to magnify the different kinds of individual humans and the state of their soul. However, the philosopher king image was used by many after Plato to justify their personal political beliefs. The philosophic soul according to Socrates has reason, will, and desires united in virtuous harmony. A philosopher has the moderate love for wisdom and the courage to act according to wisdom. Wisdom is knowledge about the Good or the right relations between all that exists. Wherein it concerns states and rulers, Socrates asks which is better "a bad democracy or a country reigned by a tyrant. He argues that it is better to be ruled by a bad tyrant, than by a bad democracy since here all the people are now responsible for such actions, rather than one individual committing many bad deeds. This is emphasised within the Republic as Socrates describes the event of mutiny on board a ship. According to Socrates, a state made up of different

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

kinds of souls will, overall, decline from an aristocracy rule by the best to a timocracy rule by the honorable , then to an oligarchy rule by the few , then to a democracy rule by the people , and finally to tyranny rule by one person, rule by a tyrant. This regime is ruled by a philosopher king , and thus is grounded on wisdom and reason. In timocracy the ruling class is made up primarily of those with a warrior-like character. It is characterized by an undisciplined society existing in chaos, where the tyrant rises as popular champion leading to the formation of his private army and the growth of oppression. Many modern books on Plato seem to diminish its importance; nevertheless, the first important witness who mentions its existence is Aristotle, who in his *Physics* b writes: The importance of the unwritten doctrines does not seem to have been seriously questioned before the 19th century. A reason for not revealing it to everyone is partially discussed in *Phaedrus* c where Plato criticizes the written transmission of knowledge as faulty, favoring instead the spoken logos: The content of this lecture has been transmitted by several witnesses. Aristoxenus describes the event in the following words: But when the mathematical demonstrations came, including numbers, geometrical figures and astronomy, and finally the statement Good is One seemed to them, I imagine, utterly unexpected and strange; hence some belittled the matter, while others rejected it. In *Metaphysics* he writes: Plato] supposed that their elements are the elements of all things. Accordingly the material principle is the Great and Small [i. Further, he assigned to these two elements respectively the causation of good and of evil" a. A modern scholar who recognized the importance of the unwritten doctrine of Plato was Heinrich Gomperz who described it in his speech during the 7th International Congress of Philosophy in Each new idea exposes a flaw in the accepted model, and the epistemological substance of the debate continually approaches the truth. Stephanus pagination Thirty-five dialogues and thirteen letters the *Epistles* have traditionally been ascribed to Plato, though modern scholarship doubts the authenticity of at least some of these. This scheme is ascribed by Diogenes Laertius to an ancient scholar and court astrologer to Tiberius named Thrasyllus. The works are usually grouped into Early sometimes by some into Transitional , Middle, and Late period.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 4 : Information (Stanford Encyclopedia of Philosophy)

The Powers Due to Becoming: The Reemergence of Platonic Physics in the Genetic Philosophy 3. *Antiphysics and Neo-Fichteanism* 4. *The Natural History of the Unthinged* 5.

Christoph Schuringa Nietzsche on history as science Christoph Schuringa From his earliest writings to his very last, Nietzsche shows a persistent interest in the question of how, and to what ends, history should be studied. In his own later work, however, he makes widespread use of history for philosophical ends, notably in his histories of morality and religion. This characterization seems to me to be seriously mistaken. The early Nietzsche is not simply critical of historical study as such, as a careful reading of the *Untimely Meditation* will show. Rather, Nietzsche consistently here, and throughout his work, places emphasis on the uses that can be made of historical study if this study is made to serve the right ends. This reevaluation takes place in relation specifically to the scientific status of history, and ways of pursuing it which ascribe such a status to it, not in relation to the value of history itself. This development is complex and not straightforward. Brought to you by Staatsbibliothek zu Berlin Staatsbibliothek zu Berlin Authenticated I shall then examine the conception of history as science at work from *HaH* onwards. Against history as science: In the case of the first *Meditation*, the target is clear: The target of his critique is not simply the pursuit of historical knowledge itself, however. Pace Schlechta and others, Nietzsche is not simply *geschichtsfeindlich* here, as would be surprising for someone trained as a classical philologist and whose first published work, *The Birth of Tragedy*, took a historical subject matter whatever its present-directed purposes. And this is not simply a matter of pursuing one kind of history rather than another. I propose that the ultimate target can be identified as the demand that history be made scientific. Thus, he writes at *HL 1*: History become pure, sovereign science would be for mankind a sort of conclusion of life and a settling of accounts with it. Again, at *HL 4*, he asks what has gone wrong with the relationship between history and life. What is less clear is what exactly Nietzsche has in mind as constituting the *Wissenschaftlichkeit* that he disapproves of in the study of history. At least two candidates emerge with some clarity from the remarks that Nietzsche makes: Beiser ; Forster , it is advisable to keep Hegelianism in the philosophy of history and the phenomenon of historicism in German historiography firmly separate see Jordan Ranke should properly be seen as largely reacting against Hegelianism. Further, it sees history as a progressive movement towards a goal; for Nietzsche there is no such goal. Taken together, these views lead to two harmful consequences: Dies hat man wohl auch Philosophie der Geschichte genannt. A different kind of objection to the scientific aspirations of history seems to be much more aptly directed at Ranke than at Hegel. But Nietzsche supplies further criticisms of the approaches themselves, especially in the notebooks. Whereas metaphysical philosophy attempts to discover the eternal realities that stand behind the world of appearance, historical philosophy eschews any such attempt to get at the unchanging. It acknowledges that the world is one of flux, and that the contradictions manifested in that flux are not to be explained by resorting to fixed, stable entities that stand in opposition to each other. Schopenhauer had used precisely the same phrase, *das historische Philosophieren*, to characterize an approach to philosophy which he condemned. See also the discussion in Lanfranchi , 86 " I, For Schopenhauer, the proper objects of philosophical contemplation were the unchanging and eternal, not the fleeting and transitory. This view, according to Nietzsche, could be traced back to a wrong turning taken in philosophy in the period before Plato; in his *Philosophy in the Tragic Age of the Greeks* and in his lectures on Pre-Platonic philosophy, he makes it clear that he regards Parmenides as the culprit for the turn toward metaphysical philosophy PTAG 10, KSA 1, f. For Heraclitus, the nature of the world consists not in some grounding element e. The seeds of an *Umwerthung* towards a Heraclitean view of history had, in fact, been sown in earlier texts. For a locus classicus, see Timaeus, 27d: The former is grasped by understanding, which involves a reasoned account. The latter is grasped by opinion, which involves unreasoning sense perception. It comes to be and passes away, but never really is. This conception of science is more fully worked out in *HaH*. Here history and science become

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

intimately linked. Nietzsche borrows an example from von Baer that is intended to suggest that our perception of the world as containing stable, unchanging entities is an illusion brought about by the peculiarities of our organization as organisms. The example asks us to consider, in turn, a human life that is radically accelerated say 1, fold and one that is radically decelerated again, say 1, fold. In a life decelerated 1, fold, but with the same number of heart beats as a normal life the heart- rate being correlated, according to von Baer, with rate of perception , what seem to us like stable objects will be perceived as constantly undergoing change. It is clear, however, that Nietzsche himself regarded a scientific view of the world as delivering a world of Heraclitean flux. Specifically, these texts take up the projects of delivering histories of morality and of religion with the aim of dispelling their claims to a Wunder-Ursprung. It needs to be argued first of all that these approaches are genuinely historical in intent. Some commentators continue to regard them, in particular the narratives offered in the Genealogy, as being fictional or hypothetical in nature. Furthermore, Nietzsche demonstrably relied heavily on historical sources for the examples he uses in his genealogies. A genealogy tells a narrative about how, say, our morality has come to be. Were such a narrative to have the function, by itself, of debunking that morality, it would commit a genetic fallacy. Nietzsche himself repeatedly points out his awareness of such a fallacy e. GS , and emphasizes that a history of moral valuations and its critique are distinct projects. The subversive or debunking power of the genealogy resides, rather, in its capacity to show the adherent of the morality in question or whatever the object of the genealogy happens to be that he or she had tacitly or otherwise held that morality to be justified by a Wunder-Ursprung inconsistent with the genealogical story. The genealogical story shows that the object in question in fact has many, disparate antecedents which have become conjoined at various points in history in a contingent and haphazard manner. This historical intent can be closely tied to a scientific intent, in the post- Umwerthung sense outlined above. Cox ; Leiter ; Williams , If the world under consideration is regarded as one of Heraclitean flux, then any examination of it must proceed, in accordance with the principles of historical philosophy set out in HaH, by examining the way things have come to be, always guarding against the temptation to see things as they are around us as determined to be so by unchanging entities in the world beyond. The nature we are to be translated back into will not be, for Nietzsche, nature as standardly conceived by the natural science of his day and as it is, perhaps, still generally considered today. Nevertheless, history has become for Nietzsche a scientific pursuit in the sense that it is indistinguishable from the study of nature. Conclusion From HaH onward, I have argued, Nietzsche offers a highly original conception of history as scientific, that is, as capturing the Heraclitean flux that nature as Nietzsche wants to conceive it exhibits. This conception can be accommodated alongside his critique in his early work of scientific models of history since the claims to scientificity in play there appeal to a metaphysical picture which he 18 In some places, e. In other places, however, he seems more far-reachingly sceptical about the very notion of a law in nature see e. Serious questions remain over how the conception of nature in play in the later thought might work; it is, nevertheless, the conception we should expect given the more general anti- Platonic, perspectivistic trend of his thinking. References Baer, Karl Ernst von Welche Auffassung der Natur ist die richtige? The Cambridge Companion to Hegel. Cambridge Cambridge University Press , pp. Revue internationale de Philosophie. Berkeley University of California Press. Chicago Chicago University Press. Paris PUF , pp. Morality, Culture, and History. Cambridge Cambridge University Press. A Companion to Nietzsche. Oxford Blackwell , pp. Studien und Kommentar zu einer Aphorismenreihe von Friedrich Nietzsche. Berlin, New York de Gruyter. Nietzsche on Time and History. Berlin, New York de Gruyter , pp. Philosophie und Politik bei Nietzsche. Ranke, Leopold von "Aus Werk und Nachlass. The World as Will and Representation trans. New York Dover Publications. New York, London Continuum. An Essay in Genealogy. Princeton Princeton University Press.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 5 : The Occult History of the Third Reich: The Third Reich and Gnosticism

--The powers due to becoming: the reemergence of platonic physics in the genetic philosophy --Antiphysics and neo-Fichteanism --The natural history of the unthinged --"What thinks in me is what is outside me". phenomenality, physics and the idea --Dynamic philosophy, transcendental physics --Conclusion: transcendental geology.

According to Derrida and taking inspiration from the work of Ferdinand de Saussure , [14] language as a system of signs and words only has meaning because of the contrast between these signs. Derrida refers to the "in this view, mistaken" belief that there is a self-sufficient, non-deferred meaning as metaphysics of presence. One of the two terms governs the other axiologically, logically, etc. The first task of deconstruction would be to find and overturn these oppositions inside a text or a corpus of texts; but the final objective of deconstruction is not to surpass all oppositions, because it is assumed they are structurally necessary to produce sense. The oppositions simply cannot be suspended once and for all. The hierarchy of dual oppositions always reestablishes itself. Deconstruction only points to the necessity of an unending analysis that can make explicit the decisions and arbitrary violence intrinsic to all texts. This explains why Derrida always proposes new terms in his deconstruction, not as a free play but as a pure necessity of analysis, to better mark the intervals. Derrida called undecidables "that is, unities of simulacrum" "false" verbal properties nominal or semantic that can no longer be included within philosophical binary opposition, but which, however, inhabit philosophical oppositions "resisting and organizing it" without ever constituting a third term, without ever leaving room for a solution in the form of Hegelian dialectics e. However, Derrida resisted attempts to label his work as " post-structuralist ". This foil to Platonic light was deliberately and self-consciously lauded in Daybreak, when Nietzsche announces, albeit retrospectively, "In this work you will discover a subterranean man at work", and then goes on to map the project of unreason: Does not almost every precise history of an origination impress our feelings as paradoxical and wantonly offensive? Does the good historian not, at bottom, constantly contradict? Reason, logic, philosophy and science are no longer solely sufficient as the royal roads to truth. And so Nietzsche decides to throw it in our faces, and uncover the truth of Plato, that he "unlike Orpheus" just happened to discover his true love in the light instead of in the dark. This being merely one historical event amongst many, Nietzsche proposes that we revisualize the history of the West as the history of a series of political moves, that is, a manifestation of the will to power, that at bottom have no greater or lesser claim to truth in any noumenal absolute sense. By calling our attention to the fact that he has assumed the role of Orpheus, the man underground, in dialectical opposition to Plato, Nietzsche hopes to sensitize us to the political and cultural context, and the political influences that impact authorship. For example, the political influences that led one author to choose philosophy over poetry or at least portray himself as having made such a choice , and another to make a different choice. The problem with Nietzsche, as Derrida sees it, is that he did not go far enough. That he missed the fact that this will to power is itself but a manifestation of the operation of writing. This is so because identity is viewed in non-essentialist terms as a construct, and because constructs only produce meaning through the interplay of difference inside a "system of distinct signs". This approach to text is influenced by the semiology of Ferdinand de Saussure. In language there are only differences. Whether we take the signified or the signifier, language has neither ideas nor sounds that existed before the linguistic system, but only conceptual and phonic differences that have issued from the system. The idea or phonic substance that a sign contains is of less importance than the other signs that surround it. Nevertheless, in the end, as Derrida pointed out, Saussure made linguistics "the regulatory model", and "for essential, and essentially metaphysical, reasons had to privilege speech, and everything that links the sign to phone". A desire to contribute to the re-evaluation of all Western values, a re-evaluation built on the 18th-century Kantian critique of pure reason, and carried forward to the 19th century, in its more radical implications, by Kierkegaard and Nietzsche. An assertion that texts outlive their authors, and become part of a set of cultural habits equal to, if not surpassing, the importance of authorial

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

intent. A re-valuation of certain classic western dialectics: To this end, Derrida follows a long line of modern philosophers, who look backwards to Plato and his influence on the Western metaphysical tradition. However, like Nietzsche, Derrida is not satisfied merely with such a political interpretation of Plato, because of the particular dilemma modern humans find themselves in. His Platonic reflections are inseparably part of his critique of modernity, hence the attempt to be something beyond the modern, because of this Nietzschean sense that the modern has lost its way and become mired in nihilism. Understanding language, according to Derrida, requires an understanding of both viewpoints of linguistic analysis. The focus on diachrony has led to accusations against Derrida of engaging in the etymological fallacy. The mistranslation is often used to suggest Derrida believes that nothing exists but words. Form of Content, that Louis Hjelmslev distinguished from Form of Expression than how the word "house" may be tied to a certain image of a traditional house i. The same can be said about verbs, in all the languages in the world: The same happens, of course, with adjectives: Thus, complete meaning is always "differential" and postponed in language; there is never a moment when meaning is complete and total. Such a process would never end. Metaphysics of presence[edit] Main article: Metaphysics of presence Derrida describes the task of deconstruction as the identification of metaphysics of presence, or logocentrism in western philosophy. Metaphysics of presence is the desire for immediate access to meaning, the privileging of presence over absence. This means that there is an assumed bias in certain binary oppositions where one side is placed in a position over another, such as good over bad, speech over the written word, male over female. Derrida writes, "Without a doubt, Aristotle thinks of time on the basis of *ousia* as *parousia*, on the basis of the now, the point, etc. This argument is largely based on the earlier work of Heidegger, who, in *Being and Time* , claimed that the theoretical attitude of pure presence is parasitical upon a more originary involvement with the world in concepts such as ready-to-hand and being-with. Difficulty of definition[edit] There have been problems defining deconstruction. Derrida claimed that all of his essays were attempts to define what deconstruction is, [26]: In these negative descriptions of deconstruction, Derrida is seeking to "multiply the cautionary indicators and put aside all the traditional philosophical concepts". If Derrida were to positively define deconstruction "as, for example, a critique" then this would make the concept of critique immune to itself being deconstructed. Some new philosophy beyond deconstruction would then be required in order to encompass the notion of critique. Not a method[edit] Derrida states that "Deconstruction is not a method, and cannot be transformed into one". A thinker with a method has already decided how to proceed, is unable to give him or herself up to the matter of thought in hand, is a functionary of the criteria which structure his or her conceptual gestures. This would be an irresponsible act of reading, because it becomes a prejudicial procedure that only finds what it sets out to find. Not a critique[edit] Derrida states that deconstruction is not a critique in the Kantian sense. For Derrida, it is not possible to escape the dogmatic baggage of the language we use in order to perform a pure critique in the Kantian sense. Language is dogmatic because it is inescapably metaphysical. Derrida argues that language is inescapably metaphysical because it is made up of signifiers that only refer to that which transcends them "the signified. For Derrida the concept of neutrality is suspect and dogmatism is therefore involved in everything to a certain degree. Deconstruction can challenge a particular dogmatism and hence desediment dogmatism in general, but it cannot escape all dogmatism all at once. Not an analysis[edit] Derrida states that deconstruction is not an analysis in the traditional sense. Derrida argues that there are no self-sufficient units of meaning in a text, because individual words or sentences in a text can only be properly understood in terms of how they fit into the larger structure of the text and language itself. Derrida states that deconstruction is an "antistructuralist gesture" because "[s]tructures were to be undone, decomposed, desedimented". At the same time, deconstruction is also a "structuralist gesture" because it is concerned with the structure of texts. So, deconstruction involves "a certain attention to structures" [26]: An example of structure would be a binary opposition such as good and evil where the meaning of each element is established, at least partly, through its relationship to the other element. It is for this reason that Derrida distances his use of the term deconstruction from post-structuralism , a term that would suggest that philosophy could simply go beyond structuralism.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Paul de Man was a member of the Yale School and a prominent practitioner of deconstruction as he understood it. Caputo attempts to explain deconstruction in a nutshell by stating: Indeed, that is a good rule of thumb in deconstruction. That is what deconstruction is all about, its very meaning and mission, if it has any. One might even say that cracking nutshells is what deconstruction is. Have we not run up against a paradox and an aporia [something contradictory] Allison is an early translator of Derrida and states, in the introduction to his translation of *Speech and Phenomena*: Particularly problematic are the attempts to give neat introductions to deconstruction by people trained in literary criticism who sometimes have little or no expertise in the relevant areas of philosophy that Derrida is working in. These secondary works e.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 6 : Emergence - Wikipedia

Why Naturephilosophy?; Postkantian naturephilosophy; The nature of postkantianism; The history of philosophy as the comparative extensity of philosophical systems; 2 The Powers Due to Becoming: The Reemergence of Platonic Physics in the Genetic Philosophy; Essences and appearances: The dephysicalization of great physics;

On this view we can more accurately, and less perniciously, understand and describe morally despicable actions, characters, and events using more pedestrian moral concepts such as badness and wrongdoing. By contrast, evil-revivalists believe that the concept of evil has a place in our moral and political thinking and discourse. On this view, the concept of evil should be revived, not abandoned see Russell and Someone who believes that we should do away with moral discourse altogether could be called a moral-skeptic or a moral nihilist. Evil-skepticism is not as broad. Evil-skeptics believe the concept of evil is particularly problematic and should be abandoned while other moral concepts, such as right, wrong, good, and bad, are worth keeping. Evil-skeptics give three main reasons to abandon the concept of evil: The monsters of fictions, such as vampires, witches, and werewolves, are thought to be paradigms of evil. These creatures possess powers and abilities that defy scientific explanation, and perhaps human understanding. Many popular horror films also depict evil as the result of dark forces or Satanic possession. Some evil-skeptics believe that the concept of evil necessarily makes reference to supernatural spirits, dark forces, or creatures. Evil-revivalists respond that the concept of evil need not make reference to supernatural spirits, dark forces, or monsters. The concept of evil would have explanatory power, or be explanatorily useful, if it were able to explain why certain actions were performed or why these actions were performed by certain agents rather than by others. Evil-skeptics such as Inga Clendinnen and Philip Cole argue that the concept of evil cannot provide explanations of this sort and thus should be abandoned. According to Clendinnen the concept of evil cannot explain the performance of actions because it is an essentially dismissive classification. To say that a person, or an action, is evil is just to say that that person, or action, defies explanation or is incomprehensible see Clendinnen , 81; see also, Pocock Joel Feinberg also believes that evil actions are essentially incomprehensible. But he does not think that we should abandon the concept of evil for this reason. Similarly, Cole believes that the concept of evil is often employed when we lack a complete explanation for why an action was performed. For instance, we might wonder why two ten-year-old boys, Robert Thompson and Jon Venerables, tortured and murdered two-year-old James Bulger while other ten-year-old boys with similar genetic characteristics and upbringings cause little harm? Cole believes that the concept of evil is employed in these cases to provide the missing explanation. However, Cole argues that the concept of evil does not provide a genuine explanation in these cases because to say that an action is evil is just to say either that the action resulted from supernatural forces or that the action is a mystery. To say that an event resulted from supernatural forces is not to give a genuine explanation of the event because these forces do not exist. To say that an event is a mystery is not to give a genuine explanation of an event, but rather, it is to suggest that the event cannot be explained at least with the information currently available , 6â€”9. Evil-revivalists have offered several responses to the objection that the concept of evil should be abandoned because it is explanatorily useless. Another common response is to argue that evil is no less explanatorily useful than other moral concepts such as good, bad, right, and wrong Garrard , â€” ; Russell , â€” Thus, if we should abandon the concept of evil we should abandon these other moral concepts as well. Eve Garrard and Luke Russell also point out that even if the concept of evil cannot provide a complete explanation for the performance of an action, it can provide a partial explanation. For instance, Garrard argues that evil actions result from a particular kind of motivation. Call this an E motivation. Thus, to say that an action is evil is to say that it has resulted from an E motivation. This provides a partial explanation for why the action was performed. Bush made it more likely that suspected terrorists would be mistreated and less likely that there would be peaceful relations between the peoples and governments of Iraq, Iran, and North Korea and the peoples and government of the United States. But should we abandon the concept of evil

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

because it leads to harm when it is misapplied or abused? So why do they believe that we should abandon the concept of evil? An evil-skeptic might reply that we should abandon only the concept of evil, and not other normative concepts, because the concept of evil is particularly dangerous or susceptible to abuse. We can discern several reasons why ascriptions of evil might be thought to be more harmful or dangerous than ascriptions of other normative concepts such as badness or wrongdoing. Furthermore, it is reasonable to assume that evildoers not only deserve the greatest form of moral condemnation but also the greatest form of punishment. Thus, not only are wrongfully accused evildoers subjected to harsh judgments undeservedly, they may be subjected to harsh punishments undeservedly as well. For instance, some people believe that to say that someone performed an evil action implies that that person acted out of malevolence see e. Given this ambiguity, it might be unclear whether an attribution of evil attributes despicable psychological attributes to an evildoer, and this ambiguity might result in an overly harsh judgment. For instance, on some conceptions of evil, evildoers are possessed, inhuman, incorrigible, or have fixed character traits See Cole , 1â€™21; Russell , , and ; Haybron a and b. These metaphysical and psychological theses about evildoers are controversial. If evildoers have these traits, and thus will continue to perform evil actions no matter what we do, the only appropriate response might be to isolate them from society or to have them executed. But if evildoers do not have these fixed dispositions and they are treated as if they do, they will likely be mistreated. Thus, while most theorists agree that the concept of evil can be harmful or dangerous there is considerable disagreement about what conclusion should be drawn from this fact. Evil-skeptics believe that because the concept of evil is harmful or dangerous we should abandon it in favour of less dangerous concepts such as badness and wrongdoing. Evil-revivalists believe that because the concept of evil is harmful or dangerous more philosophical work needs to be done on it to clear up ambiguities and reduce the likelihood of abuse or misuse. Card and Kekes argue that it is more dangerous to ignore evil than to try to understand it Card and ; Kekes For if we do not understand evil we will be ill-equipped to root out its sources, and thus, we will be unable to prevent evils from occurring in the future. But his reasons for thinking that the concept of evil is dangerous are different from those discussed above. Nietzsche believes that the concept of evil is dangerous because it has a negative effect on human potential and vitality by promoting the weak in spirit and suppressing the strong. In *On the Genealogy of Morality: A Polemic*, Nietzsche argues that the concept of evil arose from the negative emotions of envy, hatred, and resentment he uses the French term *ressentiment* to capture an attitude that combines these elements. He contends that the powerless and weak created the concept of evil to take revenge against their oppressors. Nietzsche believes that the concepts of good and evil contribute to an unhealthy view of life which judges relief from suffering as more valuable than creative self-expression and accomplishment. For this reason Nietzsche believes that we should seek to move beyond judgements of good and evil Nietzsche and Instead, she argues that judgments of evil often indicate a healthy recognition that one has been treated unjustly. Card also argues that we have just as much reason to question the motives of people who believe we should abandon the concept of evil as we do to question the motives of people who use the concept. She suggests that people who want to abandon the concept of evil may be overwhelmed by the task of understanding and preventing evil and would rather focus on the less daunting task of questioning the motives of people who use the term Card , According to this line of argument, it is hard to deny that evil exists; and if evil exists, we need a concept to capture this immoral extreme. A second argument in favour of the concept of evil is that it is only by facing evil, i. A third reason to keep the concept of evil is that categorizing actions and practices as evil helps to focus our limited energy and resources. If evils are the worst sorts of moral wrongs, we should prioritize the reduction of evil over the reduction of other wrongs such as unjust inequalities. For instance, Card believes that it is more important to prevent the evils of domestic violence than it is to ensure that women and men are paid equal wages for equal work Card , 96â€™ A fourth reason not to abandon the concept of evil is that by categorizing actions and practices as evil we are better able to set limits to legitimate responses to evil. By having a greater understanding of the nature of evil we are better able to guard against responding to evil with further evils Card , 7â€™8. However, philosophers

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

have considered the nature and origins of evil in the broad sense since ancient times. Although this entry is primarily concerned with evil in the narrow sense, it is useful to survey the history of theories of evil in the broad sense since these theories provide the backdrop against which theories of evil in the narrow sense have been developed. Philosophers and theologians have recognized that to solve the problem of evil it is important to understand the nature of evil. One theory of evil that provides a solution to the problem of evil is Manichaeism. According to Manichaeism, the universe is the product of an ongoing battle between two coequal and coeternal first principles: God and the Prince of Darkness. From these first principles follow good and evil substances which are in a constant battle for supremacy. The material world constitutes a stage of this cosmic battle where the forces of evil have trapped the forces of goodness in matter. For example, the human body is evil while the human soul is good and must be freed from the body through strict adherence to Manichaeism. The Manichaean solution to the problem of evil is that God is neither all-powerful nor the sole creator of the world. God is supremely good and creates only good things, but he or she is powerless to prevent the Prince of Darkness from creating evil. For more about Manichaeism see Coyne and Lieu. Since its inception, Manichaeism has been criticized for providing little empirical support for its extravagant cosmology. A second problem is that, for a theist, it is hard to accept that God is not an all-powerful sole creator. For these reasons influential medieval philosophers such as Saint Augustine, who initially accepted the Manichaean theory of evil, eventually rejected it in favor of the Neoplatonist approach. For instance, the evil of disease consists in a privation of health, and the evil of sin consists in a privation of virtue. The Neoplatonist theory of evil provides a solution to the problem of evil because if evil is a privation of substance, form, and goodness, then God creates no evil. For instance, it seems that we cannot equate the evil of pain with the privation of pleasure or some other feeling. Pain is a distinct phenomenological experience which is positively bad and not merely not good. Similarly, a sadistic torturer is not just not as good as she could be. She is not simply lacking in kindness or compassion. These are qualities she has, not qualities she lacks, and they are positively bad and not merely lacking in goodness. See Caldera; Kane. See Anglin and Goetz and Grant for replies to these objections. Instead, Kant equates evil with having a will that is not fully good. According to Kant, we have a morally good will only if we choose to perform morally right actions because they are morally right. Kant, 4: There are three grades of evil which can be seen as increasingly more evil stages of corruption in the will. First there is frailty. A person with a frail will attempts to perform morally right actions because these actions are morally right, but she is too weak to follow through with her plans. Instead, she ends up doing wrong due to a weakness of will. Kant, Bk I, 24. The next stage of corruption is impurity. A person with an impure will does not attempt to perform morally right actions just because these actions are morally right. Instead, she performs morally right actions partly because these actions are morally right and partly because of some other incentive, e.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 7 : What's Your Philosophy of Mathematics? | Page 5 | Physics Forums

Abstract: Mark Blitz has written an analysis of Plato's political philosophy that engages with a large proportion of the Platonic corpus. His examination is orientated by Plato's intention of expressing his views in dialogue form, and animated by.

In present colloquial speech the term information is used in various loosely defined and often even conflicting ways. Most people, for instance, would consider the following inference *prima facie* to be valid: The first statement implies that information necessarily is true, while the other statements allow for the possibility that information is false, conflicting and vague. In everyday communication these inconsistencies do not seem to create great trouble and in general it is clear from the pragmatic context what type of information is designated. These examples suffice to argue that references to our intuitions as speakers of the English language are of little help in the development of a rigorous philosophical theory of information. There seems to be no pragmatic pressure in everyday communication to converge to a more exact definition of the notion of information. The term has no lemma in the well-known encyclopedia of Edwards and is not mentioned in Windelband. The reconstruction of this history is relevant for the study of information. As is shown below, there is a conglomerate of ideas involving a notion of information that has developed from antiquity till recent times, but further study of the history of the concept of information is necessary. An important recurring theme in the early philosophical analysis of knowledge is the paradigm of manipulating a piece of wax: The fact that wax can take different shapes and secondary qualities temperature, smell, touch while the volume extension stays the same, make it a rich source of analogies, natural to Greek, Roman and medieval culture, where wax was used both for sculpture, writing wax tablets and encaustic painting. When later authors like Cicero (106-43 BCE) and Augustine (354-430 CE) discussed Platonic concepts in Latin they used the terms *informare* and *informatio* as a translation for technical Greek terms like *eidos* essence, *idea* idea, *typos* type, *morphe* form and *prolepsis* representation. In the *Theaetetus* c,d Plato compares the function of our memory with a wax tablet in which our perceptions and thoughts are imprinted like a signet ring stamps impressions in wax. Note that the metaphor of imprinting symbols in wax is essentially spatial extensive and can not easily be reconciled with the aspatial interpretation of ideas supported by Plato. In Aristotelian methodology understanding an object implied understanding four different aspects of it: The source of the first beginning of change or rest; e. For why does a man walk? This passage states that knowing the form or structure of an object, i. In this sense information is a crucial aspect of classical epistemology. The fact that the ratio 2: Plato believed under influence of an older Pythagorean Pythagoras (ca. 570-495 BCE). On various occasions Aristotle mentions the fact that Plato associated ideas with numbers Vogel, pg. Although formal mathematical theories about information only emerged in the 20th century, and one has to be careful not to interpret the Greek notion of a number in any modern sense, the idea that information was essentially a mathematical notion, dates back to classical philosophy: Such a form had both an ontological and an epistemological aspect: The concept of information thus from the very start of philosophical reflection was already associated with epistemology, ontology and mathematics. Two fundamental problems that are not explained by the classical theory of ideas or forms are 1 the actual act of knowing an object i. Aristotle treats these issues in *De Anima*, invoking the signet-ring-impression-in-wax analogy: This must be conceived of as taking place in the way in which a piece of wax takes on the impress of a signet-ring without the iron or gold; we say that what produces the impression is a signet of bronze or gold, but its particular metallic constitution makes no difference: What it thinks must be in it just as characters may be said to be on a writing-tablet on which as yet nothing actually stands written: Here he analyzes vision as an analogy for the understanding of the Trinity. There are three aspects: For this process of information Augustine uses the image of a signet ring making an impression in wax *De Trinitate*, XI Cap 2 par 3. The *tabula rasa* notion was later further developed in the theory of knowledge of Avicenna c. The human intellect at birth is rather like a *tabula rasa*, a pure potentiality that is

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

actualized through education and comes to know. Knowledge is attained through empirical familiarity with objects in this world from which one abstracts universal concepts. This novel describes the development of an isolated child on a deserted island. A later translation in Latin under the title *Philosophus Autodidactus* influenced the empiricist John Locke in the formulation of his *tabula rasa* doctrine. When Aquinas discusses the question whether angels can interact with matter he refers to the Aristotelian doctrine of hylomorphism i. Here Aquinas translates this as the in-formation of matter *informatio materiae* *Summa Theologiae*, 1a 2, Capurro The tension that already existed in classical philosophy between Platonic idealism *universalia ante res* and Aristotelian realism *universalia in rebus* is recaptured as the problem of universals: It is in the context of his rejection of universals that Ockham c. Throughout their writings Aquinas and Scotus use the Latin terms *informatio* and *informare* in a technical sense, although this terminology is not used by Ockham. At the end of the middle ages society and science are changing fundamentally Hazard ; Ong ; Dijksterhuis In a long complex process the Aristotelian methodology of the four causes was transformed to serve the needs of experimental science: The Material Cause developed in to the modern notion of matter. The Formal Cause was reinterpreted as geometric form in space. The Efficient Cause was redefined as direct mechanical interaction between material bodies. The Final Cause was dismissed as unscientific. Gravity as action at a distance seemed to be a reintroduction of final causes. In this changing context the analogy of the wax-impression is reinterpreted. The consequence of this shift in methodology is that only phenomena that can be explained in terms of mechanical interaction between material bodies can be studied scientifically. This implies in a modern sense: For Galileo this insight is programmatic: To excite in us tastes, odors, and sounds I believe that nothing is required in external bodies except shapes, numbers, and slow or rapid movements. Galileo These insights later led to the doctrine of the difference between primary qualities space, shape, velocity and secondary qualities heat, taste, color etc. Having shown that many sensations which are supposed to be qualities residing in external objects have no real existence save in us, and outside ourselves are mere names, I now say that I am inclined to believe heat to be of this character. The malleability of wax is for Descartes an explicit argument against influence of the *res extensa* on the *res cogitans* *Meditationes II*, The fact that a piece of wax loses its form and other qualities easily when heated, implies that the senses are not adequate for the identification of objects in the world. Here the wax metaphor that for more than years was used to explain sensory impression is used to argue against the possibility to reach knowledge via the senses. Since the essence of the *res extensa* is extension, thinking fundamentally can not be understood as a spatial process. Because the *res extensa* and the *res cogitans* are different substances, the act of thinking can never be emulated in space: Descartes gives two separate motivations: Of these the first is that they could never use words or other signs arranged in such a manner as is competent to us in order to declare our thoughts to others: This conception is in opposition to the modern concept of information which as a measurable quantity is essentially spatial, i. Descartes does not present a new interpretation of the notions of form and idea, but he sets the stage for a debate about the nature of ideas that evolves around two opposite positions: The Cartesian notion that ideas are innate and thus a priori. This form of rationalism implies an interpretation of the notion of ideas and forms as atemporal, aspatial, but complex structures i. It also matches well with the interpretation of the knowing subject as a created being *ens creatu*. God created man after his own image and thus provided the human mind with an adequate set of ideas to understand his creation. In this theory growth, of knowledge is a priori limited. Creation of new ideas *ex nihilo* is impossible. This view is difficult to reconcile with the concept of experimental science. Concepts are constructed in the mind a posteriori on the basis of ideas associated with sensory impressions. This doctrine implies a new interpretation of the concept of idea as: Locke , *Essay*, I,i,8 Here ideas are conceived as elementary building blocks of human knowledge and reflection. This fits well with the demands of experimental science. The downside is that the mind can never formulate apodeictic truths about cause and effects and the essence of observed entities, including its own identity. Human knowledge becomes essentially probabilistic Locke , *Essay*, IV Since these ideas are not involved in the justification of apodeictic knowledge, the necessity to stress the atemporal and aspatial nature

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

of ideas vanishes. The construction of concepts on the basis of a collection of elementary ideas based in sensorial experience opens the gate to a reconstruction of knowledge as an extensive property of an agent: In the second half of the 17th century formal theory of probability is developed by researchers like Pascal , Fermat or and Christiaan Huygens The work *De ratiociniis in ludo aleae* of Huygens was translated in to English by John Arbuthnot For these authors, the world was essentially mechanistic and thus deterministic, probability was a quality of human knowledge caused by its imperfection: Though there be no such thing as Chance in the world; our ignorance of the real cause of any event has the same influence on the understanding, and begets a like species of belief or opinion. This process of the thought or reasoning may seem trivial and obvious; but to those who consider it more narrowly, it may, perhaps, afford matter for curious speculation. The basic building blocks of a modern theory of information are in place. With this new concept of knowledge empiricists laid the foundation for the later development of thermodynamics as a reduction of the secondary quality of heat to the primary qualities of bodies. For what information, what knowledge, carries this proposition in it, viz. Two objects, though perfectly resembling each other, and even appearing in the same place at different times, may be numerically different: And as the power, by which one object produces another, is never discoverable merely from their idea, it is evident cause and effect are relations, of which we receive information from experience, and not from any abstract reasoning or reflection. The biggest issue is that all knowledge becomes probabilistic and a posteriori. What is more, these intuitions allow us to formulate scientific insights with certainty: This issue cannot be explained in the empirical framework. If knowledge is created by means of combination of ideas then there must exist an a priori synthesis of ideas in the human mind. According to Kant, this implies that the human mind can evaluate its own capability to formulate scientific judgements. In his *Kritik der reinen Vernunft* Kant developed transcendental philosophy as an investigation of the necessary conditions of human knowledge. Gradually the term obtained the status of an abstract mass-noun, a meaning that is orthogonal to the classical process-oriented meaning. This, in its turn, lead to a revival of the philosophical interest in the concept of information. This complex history seems to be one of the main reasons for the difficulties in formulating a definition of a unified concept of information that satisfies all our intuitions.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 8 : The Platonic Enlightenment | Martin Black - theinnatdunvilla.com

Being - Parmenides: The underlying permanent reality of the universe is unchanging substance, there are truths in the realm of pure being, change is an illusion Becoming - Heraclitus: there are no immutable truths, change is the only constant, and change is lawful and should be the subject of science.

Functions of Philosophy in Theology 3. Philosophy of Science 3. Others by permission of the School. History of Medieval Philosophy 3. Concentrates on primary sources. The Ethics of Belief 3. Christian philosophers of the analytic school have in turn responded to the objection with different and mutually incompatible replies based upon different and mutually incompatible epistemologies. The purpose of this seminar is to study the evidentialist objection to Christian beliefs, to study the various replies to it by prominent analytic philosophers, to study the epistemologies underlying the objection and replies, and to show how Aquinas speaks to the objection. Special emphasis will be placed on elucidating the political model advanced in this text, the dialectical use of myth, and the relation between philosophy and statesmanship. A holistic approach, integrating ethical, epistemological and metaphysical threads, will guide our discussion all the way. Art and Nature in German Idealism 3. The Origins of the Platonic Tradition 3. It will require detailed reading of the Symposium and the Republic with more than passing glances at other dialogues, both earlier and later, but especially the Phaedo, Phaedrus, Sophist and Philebus. How does this path of thought arise out of problems in Kantian and post-Kantian philosophy? How does it attempt to reconcile modern thought and institutions with Christianity? The Beginning and End of Human Life: Ethical and Metaphysical Controversies 3. The course begins with an overview of basic ethical concepts and principles, then goes on to examine contemporary philosophical debates on issues such as euthanasia, brain death, abortion and assisted reproductive technologies. Specific topics to be covered can be tailored to the interests of students. Virtue and Human Action 3. This question will be examined by considering sources from the history of philosophy up to the present. Contemporary Virtue Ethics 3. In recent years, "virtue ethics" has emerged as a credible alternative to deontological and utilitarian ethical theories. Especially because contemporary accounts depart from classical accounts of virtue in fundamental ways, however, it is not always clear what "virtue ethics" is. In this course we will examine the origins of contemporary virtue ethics, as well as the different versions of virtue ethics that contemporary theorists now advocate. Moral Issues in Aquinas 3. Aquinas on Book of Causes 3. Aquinas on the Virtues 3. The course will focus on metaphysical themes in this work, such as the existence and nature of the separate substances, their causal role in the order of the universe, and their relation to God. Thomistic Principles in Political Philosophy Today 3. Philosophy in the Islamic World 3. Some thinkers tried to integrate the two approaches. Philosophers in the Islamic world were from various ethnic backgrounds - few were Arab - and from various religious persuasion - not only Muslims but also Christians and Jews - but they all interacted and often used Arabic as their linguistic mode of communication. They developed interesting and sophisticated new positions and kept a philosophical tradition alive long after the Middle Ages. Habits and Virtues in Aquinas 3. Among other topics, this course will examine the formation of virtue, the relationship between prudence and the moral virtues, and contemporary debates over the possibility of "pagan" virtue. Medieval and Contemporary Theories of Virtue 3. Dante and Philosophy 3. Reading knowledge of Italian is recommended, but not required. The class will focus on a careful reading of this dialogue as well as an assessment of some of the secondary literature. Discussions will center on the main philosophical issues. At the end we will consider the afterlife of this text in the Hellenistic, Latin and Islamic worlds. Philosophy of Language 3. Topics will include some or all of the following: Texts from various periods of the history of philosophy will be examined. The course will focus on the presence and activity of the soul as the cause of the generation of the living substance. Particular attention is given to the account of learning as recollection, the relationship between knowledge and virtue, and the overall unity of the dialogue. Additionally, the place of recollection in the Platonic corpus and the Aristotelian response to this account of how knowledge is acquired

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

will be examined. Humans, Persons, and Embryos: The Philosophy of the Abortion Debate 3. Among other topics, this course will examine philosophical debates about delayed hominization, personhood, and parental responsibility. This course is a close study of the text in its ancient context. Topics include theory of science, explanation through causes, induction and deduction, definition and signification. Divine Foreknowledge and Human Freedom 3. Also considers the contemporary discussion of this issue and these figures by analytic philosophers of religion. The Metaphysics and the Commentary on the Physics of Thomas Aquinas will also be used in presenting issues and clarifying difficult and often cryptic arguments. Two questions guide the reading: What is the internal unity of the work? The Problem of Evil in Neoplatonic Philosophy 3. However, his interpretation did not remain unchallenged. Proclus defended the existence of evil against Plotinus and claimed that although absolute evil does not exist, evils, which are not just privations of the good but contraries to it, do. Some knowledge of Greek and Latin is welcome, but not required. Three Ways to Utopia 3. In the Republic Plato tried to build a perfect society on the basis of a realist metaphysics and a brilliant but ultimately flawed, as he himself later realized theory of human nature. Thomas More was fascinated by platonizing schemes, but as a hardened Augustinian recognized their inevitable weaknesses. Hopefully we may be able to draw some realistic conclusions. Medieval and Contemporary Theories of Free Will 3. Medieval thinkers debated questions like the relation between free decision liberum arbitrium and the good, the presupposition of free decision for moral responsibility, the relation between occurrent knowledge and free volitions and between ignorance and evil-doing, and the compatibility of free will with certain forms of necessity and with divine foreknowledge. Our own contemporary debates center on the relation between the ability to do otherwise and moral responsibility and on the compatibility of free will with determinism and with indeterminism. We will begin with key issues in recent literature, which tends to be closer to our own philosophical sensibilities, and then study seminal medieval texts. We will thus read medieval theories with the critical eye sharpened by the contemporary discussions and see how medieval and contemporary theories can enrich each other. Book 3 of the Summa contra Gentiles 3. In accord with the internal division of the text, the course will consider three main issues. The first is God as the end and good of all things. The main focus in this section, and indeed of the course, will be on the question of human happiness: How does Aristotelian eudaimonism cohere with the Christian faith? What is the end of man? Is there a natural end or a supernatural end? The very possibility of a Thomistic "ethic" depends upon how that question is answered. How does God govern things in a way that allows for genuine creaturely causality and autonomy? Metaphysical Themes in Thomas Aquinas I 3. Topics will include his views on the nature of substance and accident, the derivation of the predicaments, the relationship between the individual subject and the act of being esse, the issue of a distinctive esse for accidents, the causal relation between substance and accidents, the relationship between the soul and its powers, the nature of prime matter and substantial form, unicity of substantial form and the problem of the individuation of material substances. Aquinas on Infused and Acquired Virtue 3. Aquinas and His Contemporaries on Conscience and Prudence 3. Historically, these notions have different origins patristic theology vs. They are attributed similar and yet importantly different roles in medieval ethics. By contrasting these two notions, we can attain a better understanding of the nature of each. Particular scrutiny of the following issues: Traditional cosmology of natural goodness vs. Method and mastery vs. The problem of judgment and causality. The Medieval Latin translation became famous and very influential. Thanks to the courtesy of Dr. Deborah Black, we will be able to use the draft of the complete English translation of the Arabic text that she and Dr. Michael Marmura worked on. This translation will be posted on Blackboard. There are two editions of the Arabic text and Simone Van Riet critically edited the Medieval Latin text this edition includes detailed indices. Averroes and Aquinas on the Intellect 3. We will strive to understand each thinker on his own terms as much as possible in order finally to evaluate and adjudicate between the two views.

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

Chapter 9 : CoPhilosophy: August

The philosophy of nature, or speculative philosophy, is divided into metaphysics, mathematics, and physics, according to the three stages traversed by the intelligence in its effort to attain a synthetic comprehension of the universal order, by abstracting from movement (physics), intelligible quantity (mathematics), being (metaphysics) (In lib.

The purposive, or seemingly purposive, nature of adaptations can be thought of in terms of teleology or teleonomy. At any given locus, there may exist alternative forms of the gene. These are called alleles of each other. Also called reversion or throwing back. In chemistry, the smallest unit or part of an element that can take part in a chemical reaction. In modern physics, a complex structure of activity, with a central nucleus orbited by electrons. Nuclei and their constituent particles are in turn complex structures of activity. These ultimate particles are the enduring basis of all reality. In the modern form of this philosophy, atoms have been superseded by fundamental subatomic particles. Attractors generally lie within basins of attraction. They are made up of DNA and protein and contain chains of genes. DNA Deoxyribonucleic acid, a molecule consisting of a large number of chemical units called nucleotides attached together in single file to form along strand. Usually two such strands are linked together parallel to each other and coiled into a helix. DNA is the material of genetic inheritance, but in higher organisms only a small proportion of the DNA appears to be in genes. DNA contains four kinds of nucleotide, and the sequence of the nucleotides is the basis of the genetic code. DNA strands pass on their structure to copies of themselves in the process of replication, and the genetic code of genes can be "translated" into the sequences of amino acids which are joined together in chains to form proteins. Protein synthesis takes place on the basis of strands of RNA ribonucleic acid, which serve as templates. These are "transcribed" from the DNA of genes. The allele that is ineffective in the presence of the dominant gene is said to be recessive. In the technical sense of physics, energy is the property of a system that is a measure of its capacity for doing work. Work is technically defined as what is done when a force moves its point of application. Energy can be potential or kinetic, and it comes in a variety of forms: The entelechy is both the formal or formative cause and the final cause, or end, of a living body; thus there is always an internalized purpose in life. In the vitalism. Such changes can be passed on through cell divisions and from one generation to another. In biology, originally applied to the development of individual plants and animals, which according to the doctrine of preformation depended on the unrolling or unfolding of pre-existing parts. Only in the 19th century was this word first applied to the historical transmutation of organisms; by the 19th century and 20th century it had come to refer to a general process of transmutation, which was generally assumed to be directional or progressive. A variety of other evolutionary philosophies postulate an inherently creative principle in matter or in life; and some see in the evolutionary process the manifestation of a directional or purposive principle. According to modern cosmology, the entire universe is an evolutionary system. Fields interrelate and interconnect matter and energy within their realm of influence. Fields are not a form of matter; rather, matter is energy bound within fields. In current physics, several kinds of fundamental field are recognized: The hypothesis of formative causation broadens the concept of physical fields to include morphic fields as well as the known fields of physics. In physics, an external agency capable of altering the state of rest or motion of a body. In the Platonic tradition, the term Form is used to translate the Greek term *eidos* and is interchangeable with the term Idea. Particular things we experience in the world participate in their eternal Forms, which transcend space and time. By contrast, in the Aristotelian tradition, the forms of things are immanent in the things themselves. From the nominalist point of view, forms have no objective reality independent of our own minds. Genes consist of DNA and are situated in chromosomes; an individual gene is a short length of chromosome that influences a particular character or set of characters of an organism in a particular way. Alternative forms of the same gene are called alleles. The unit of the gene is defined in different ways for different purposes: For neo-Darwinism, the gene is the unit of selection, and evolution is the change of gene frequencies in populations. The concept of the genetic program implies that organisms inherit plans of

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

intended proceedings; these plans are assumed to be carried in the genes. The genetic program is the principal metaphor through which conceptions of purposive activity and of formative causes are introduced into modern biology cf. The term is used to refer to unified wholes, complete structures or totalities which cannot be reduced to the sum of their parts. In biology, it is used to refer to the characteristic mode of growth or appearance of a plant or animal; and crystallographers refer to the habits of crystals, meaning the characteristic forms they assume. On the hypothesis of formative causation, the nature of morphic units at all levels of complexity tends to become increasingly habitual through repetition, owing to morphic resonance. Originally understood in a broad sense that included the inheritance of acquired characteristics and habits of life; restricted in modern biology to mean the inheritance of genes see Mendelian inheritance, neo-Darwinism. According to the hypothesis of formative causation, heredity includes genetic inheritance, epigenetic inheritance and the inheritance of morphic fields by morphic resonance. Holons are organized in multi-levelled nested hierarchies or holarchies. This term, due to Arthur Koestler, is equivalent in meaning to morphic unit q . Information is now generally taken to be the source of form or order in the world; information is informative and plays the role of a formative cause, as for example in the concept of "genetic information. Information in this narrow technical sense is measured in bits. A bit is the amount of information required to specify one of two alternatives, for example to distinguish between 1 and 0 in the binary notation used in computers. Lamarckian inheritance The inheritance of acquired characteristics. Until the late nineteenth century, it was generally believed that characteristics acquired by organisms in response to the conditions of life or as a result of their own habits could be inherited by their descendants, and both Lamarck and Darwin shared this general opinion. The possibility of this type of inheritance was denied on theoretical grounds by twentieth-century genetics cf. Mendelian inheritance , but is now admitted in the form of epigenetic inheritance. In the philosophy of materialism, matter is the substance and basis of all reality, and is usually conceived of in the spirit of atomism. In Newtonian physics, matter, distinguished by mass and extension, was contrasted with energy. According to relativity theory, mass and energy are mutually transformable, and material systems are now regarded as forms of energy. In physics, the study of the behaviour of matter under the action of force. In the present century, Newtonian mechanics has been substantially modified by relativity theory and has been replaced by quantum mechanics as a method of interpreting physical phenomena occurring on a very small scale. The central metaphor is the machine. In the seventeenth century, the universe was conceived of as a vast machine, designed, made, and set running by God and governed by his eternal laws. By the late nineteenth century, it was commonly regarded as an eternal machine that was slowly running down. In biology, the mechanistic theory states that living organisms are nothing but inanimate machines or mechanical systems: From the mechanistic point of view, animal and human memory depend on material memory traces within the nervous system. From the point of view of the hypothesis of formative causation, memory in its various forms, both conscious and unconscious, is due to morphic resonance. Mendelian inheritance Inheritance by means of pairs of discrete hereditary factors, now identified with genes. One member of each pair comes from each parent. The genes may blend in their effects on the body, but they do not themselves blend and are passed on intact to future generations. Materialists derive the mind from the physical activity of the brain. Depth psychologists point out that the conscious mind is associated with a much broader or deeper mental system, the unconscious mind. In the view of Jung, the unconscious mind is not merely individual but collective. On the hypothesis of formative causation, mental activity, conscious and unconscious, takes place within and through mental fields, which like other kinds of morphic fields contain a kind of in-built memory. The smallest amount of a chemical substance that is capable of independent existence. Each kind of molecule has a characteristic atomic composition, a specific structure, and specific physical and chemical properties. Morphic fields underlie the form and behaviour of holons or morphic units at all levels of complexity. The term morphic field includes morphogenetic, behavioural, social, cultural, and mental fields. Morphic fields are shaped and stabilized by morphic resonance from previous similar morphic units, which were under the influence of fields of the same kind. They consequently contain a kind of

DOWNLOAD PDF THE POWERS DUE TO BECOMING: THE REEMERGENCE OF PLATONIC PHYSICS IN THE GENETIC PHILOSOPHY

cumulative memory and tend to become increasingly habitual. Through morphic resonance, formative causal influences pass through or across both space and time, and these influences are assumed not to fall off with distance in space or time, but they come only from the past. The greater the degree of similarity, the greater the influence of morphic resonance. In general, morphic units closely resemble themselves in the past and are subject to self-resonance from their own past states. Morphic units are organized in nested hierarchies of units within units: This term, first proposed in the 1970s, is now widely used by developmental biologists, but the nature of morphogenetic fields has remained obscure. On the hypothesis of formative causation, they are regarded as morphic fields stabilized by morphic resonance. Mutations are observed in the phenotypes of organisms, and can generally be traced to changes in the genetic material. The term mutation is now generally taken to mean a random change in a gene. The creative and controlling power operating in the physical world, and the immediate cause of all phenomena within it. Or the inherent and inseparable combination of qualities essentially pertaining to anything and giving it its fundamental character. Or the inherent power or impulse by which the activity of living organisms is directed or controlled. From the conventional point of view of science, nature is made up of matter, fields, and energy and is governed by the laws of nature, usually thought to be eternal. Genes mutate at random, and the proportions of alternative versions of genes, or alleles, within a population are influenced by natural selection. In its most extreme form, neo-Darwinism reduces evolution to changes of gene frequencies in populations. Organisms are wholes made up of parts, which are themselves organisms, and so on; they are organized in nested hierarchies. The parts of organisms can be understood only in relation to their activities and functions in the on going whole. Organisms in this sense include atoms, molecules, crystals, cells, tissues, organs, plants and animals, societies, cultures, ecosystems, planets, planetary systems, and galaxies.