

*Transition to an
Ordinal Metaphysics*

Stephen David Ross

Transition To An Ordinal Metaphysics

Michael Rajnik



Transition To An Ordinal Metaphysics:

Transition to an Ordinal Metaphysics Stephen David Ross,1980-06-30 This book presents the principles and categories of an ordinal metaphysics in relation to the metaphysical tradition and contemporary issues It represents the only current systematic and metaphysical effort to resolve the difficulties that have made metaphysics suspect through most of the twentieth century Ross begins with a summary of Justus Buchler s Metaphysics of Natural Complexes where the theory was first formulated and then expands and develops Buchler s ideas in important new directions He seeks to replace the cosmological view that reality is single valued and wholly determinate with a plural functional and ordinal ontology that avoids the major deficiencies of the metaphysical tradition and resolves many contemporary issues **The Review of**

Metaphysics ,1981 **Inexhaustibility and Human Being** Stephen David Ross,1989 At a time when the metaphysical tradition is being called profoundly into question by proponents of pragmatism and continental philosophy Inexhaustibility and Human Being examines a specific aspect of metaphysics the nature of being human acknowledging the force of these critiques and discussing their ramifications Exploring the possibility of a systematic metaphysics that acknowledges the limits of every thought the book offers a metaphysics of human being based on locality and inexhaustibility Its major focus is on a corresponding anthropology in which human being is both local and exhaustive that is based on limitation and on the limitation of limitation Among the book s major topics are being as locality and inexhaustibility human being as judgment and perspective knowing and reason as query language and meaning as semasis emotion sociality politics life and death Clearly written and wide ranging in scope Inexhaustibility and Human Being covers a multitude of subjects history love sexuality consciousness suffering the body instrumentality government and law in the development of its thesis The book will appeal not only to philosophers but also to those involved in studying the various arenas of human activity Professor Ross examines

A Theory of Art Stephen David Ross,1982-01-01 The richness of art is manifested in contrast contrast with other works of art other features of human experience other times and places and other forms of judgment and understanding The possibilities of contrast are inexhaustible Every being shares this inexhaustibility of openness to novel possibilities although inexhaustibility is most fully realized in art The general theory of art and aesthetic value developed in this book is based on the notions of inexhaustibility and contrast and has important forebears in Kant Coleridge and Whitehead The theory allows art to be located relative to other spheres of judgment science action and philosophy The theory allows a new perspective on interpretation and criticism Ross presents and defines a new synthetic form of understanding works of art that offers an alternative to the skepticism that haunts so many theories of interpretation *The Human Eros* Thomas

Alexander,2013-05-21 Studies in the philosophy of John Dewey Ralph Waldo Emerson George Santayana and Native American philosophy that argue for an ecological aesthetic form of philosophy **Philosophical Mysteries** Stephen David Ross,1981-06-30 This is my major thesis Mystery is inherent in both the nature of things and the nature of rationality I will

sustain this thesis by a review of some of the central issues of philosophy to elucidate their mysterious qualities More important however I will develop in detail an explanation of mystery and trace some of its important ramifications I will argue that an ordinal metaphysics with its associated theory of query provides an account of mystery that no other theory can provide While the theory presented here is a theory of philosophical mystery it has fundamental implications for all branches of knowledge including the physical and social sciences In short I speak against a simplistic view of the world and of experience based on a simplistic and narrow conception of understanding and rationality Mystery calls not for veneration and awe but for a full and complex activity of mind broaching all established conditions in its pursuit of answers Reason is fulfilled as completely in mysteries which persevere throughout our efforts to resolve them as in mysteries which are resolved and dissipated passing into new questions to which we must find new answers in an unterminating process of rational interrogation From the Preface by Stephen David Ross **The Journal of Philosophy** ,1989 *Process Studies* ,1986 **Resources in Ancient Philosophy** Albert A. Bell Jr.,Albert A. Bell,James B. Allis,1991 This guide covers all philosophers appearing in standard textbooks from Thales 580 BC to Augustine 400 AD A brief introduction to each thinker or school summarizes their major themes and gives the nonspecialist some idea of the most important problems involved in studying that philosopher Introductions are provided for each of Plato s dialogues and for various aspects of his thought and of Aristotle s views The compilers include older books reprinted during this period older articles included in anthologies and bibliographies on each author regardless of date of publication Each of the more than 7 700 items is annotated Cross references and an index of terms are also included **Nature's Sublime** Robert S. Corrington,2013-03-14 Nature s Sublime uses a radical new form of phenomenology to probe into the deepest traits of the human process in its individual social religious and aesthetic dimensions Starting with the selving process the essay describes the role of signs and symbols in intra and interpersonal communication At the heart of the human use of signs is a creative tension between religious symbols and the novel symbols created in the various arts A contrast is made between natural communities which flatten out and reject novel forms of semiosis and communities of interpretation which welcomes creative and enriched signs and symbols The normative claim is made that religious sign symbol systems have a tendency toward tribalism and violence while the various spheres of the aesthetic are comparatively non tribal or even deliberately anti tribal The concept experience of beauty and the sublime is meant to replace that of religious revelation The sublime is not merely an internal mode of attunement contra Kant but comes from the very depths of nature in the potencies of nature naturing □□□□ □□□□□□□□. □□□,1995 **Canadian Philosophical Reviews** ,1981 **Searching the Limits of Love** David J. Hassel,1985 **The Philosopher's Index** ,2007 Vols for 1969 include a section of abstracts Categories Michael Gorman,Jonathan J. Sanford,2004-11-01 The essays in this volume written by a mix of well established and younger philosophers bridge divides between historical and systematic approaches in philosophy as well divides between analytical continental and American

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