

Metaphysical Realities In Psychology And Management

An exploration of what it means to think about psychiatric disorders as “real,” “true,” and “objective” and the implications for classification and diagnosis. In psychiatry, few question the legitimacy of asking whether a given psychiatric disorder is real; similarly, in psychology, scholars debate the reality of such theoretical entities as general intelligence, superegos, and personality traits. And yet in both disciplines, little thought is given to what is meant by the rather abstract philosophical concept of “real.” Indeed, certain psychiatric disorders have passed from real to imaginary (as in the case of multiple personality disorder) and from imaginary to real (as in the case of post-traumatic stress disorder). In this book, Peter Zachar considers such terms as “real” and “reality”—invoked in psychiatry but often obscure and remote from their instances—as abstract philosophical concepts. He then examines the implications of his approach for psychiatric classification and psychopathology. Proposing what he calls a scientifically inspired pragmatism, Zachar considers such topics as the essentialist bias, diagnostic literalism, and the concepts of natural kind and social construct. Turning explicitly to psychiatric topics, he proposes a new model for the domain of psychiatric disorders, the imperfect community model, which avoids both relativism and essentialism. He uses this model to understand such recent controversies as the attempt to eliminate narcissistic personality disorder from the DSM-5. Returning to such concepts as real, true, and objective, Zachar argues that not only should we use these metaphysical concepts to think philosophically about other concepts, we should think philosophically about them.

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Appearance and Reality
A Metaphysical Essay
Routledge

The subject matter of this book is so vast that it would be presumptuous to attempt to deal with comprehensively and it would be preposterous to pretend to a final solution to a set of ideas as comprehensive as these worldviews. The author is aware that the contents of this comparative study may appear offensive to the followers of Sri Aurobindo. He tries to stimulate a fruitful dialogue and evaluates this dialogue in a sympathetic manner when he refers to the intentions of both thinkers.

This important volume looks back to 1890 and -- 100 years later -- asks some of the same questions William James was asking in his Principles of Psychology. In so doing, it reviews our progress toward their solutions. Among the contemporary concerns of 1990 that the editors consider are: the nature of the self and the will, conscious experience, associationism, the basic acts of cognition, and the nature of perception. Their findings: Although the developments in each of these areas during the last 100 years have been monumental, James' views as presented in the Principles still remain viable and provocative. To provide a context for understanding James, some chapters are devoted primarily to recent scholarship about James himself -- focusing on the time the Principles was written, relevant intellectual influences, and considerations of his understanding of this "new" science of psychology. The balance of this volume is devoted to specific topics of particular interest to James. One critical theme woven into almost every chapter is the tension between the role of experience (or phenomenological data) within a scientific psychology, and the viability of a materialistic (or biologically reductive) account of mental life. Written for professionals, practitioners, and students of psychology -- in all disciplines.

This book offers a critical account of the conceptual, theoretical, and methodological developments in key areas of psychology in India, providing insights into the developments and advances as well as future directions. Filling an important gap in the literature on the history of psychology in India, it brings together contributions by leading scholars to present a clear overview of the state of the art of the field. The thematic parts of the book discuss the historical perspectives: development of psychology in India; research methodologies in the West and India; future directions for research in the field. The book is of special interest to researchers, school administrators, curriculum designers, and policymakers.

Eurasian Philosophy and Quantum Metaphysics (Theology Reconsidered) By: Juan Valdez
The science of our modern age is able to neither address nor solve our current global problems. Author Juan Valdez believes we should study humanity's ancient wisdom and philosophy texts to develop a new intellectual paradigm that can respond and support our current needs. Eurasian Philosophy and Quantum Metaphysics (Theology Reconsidered) is an in-depth study of the origins and meanings of ancient philosophies before they were fractured into mythology and religions and attacked by modern science. Beginning with creation mythology in Eurasia through the development of philosophical thought, to the Scientific Revolution to our own modern Quantum Era, the progression – and abandonment – of ancient wisdom is carefully studied. Valdez reviews and analyzes the ancient texts themselves to understand what they truly say and not what later historians have said about them. The Indo-Aryan Vedas, the Torah, Rene Descartes' Discourse on the Method and Principles of Philosophy, Neils Bohr's Atomic Theory, and more, are all respectfully and critically assessed. As enlightened as we may consider ourselves, Valdez calls attention to how limited modern thought has become. By reviewing past wisdom, we can not only rediscover the roots of modern thought but place Wisdom itself at the top of intellectual pursuits. Eurasian Philosophy and Quantum Metaphysics (Theology Reconsidered) is a rich and nuanced study on how humanity has thought of itself.

Extracted from Volumes 10, 11, 13, and 18. Includes Commentary on The Secret of the Golden Flower, Psychological Commentary on The Tibetan Book of the Dead and The Tibetan Book of the Great Liberation, Foreword to Suzuki's Introduction to Zen Buddhism, and Foreword to the I Ching.

This collection of essays, first published two decades ago, presents central feminist critiques and analyses of natural and social sciences and their philosophies. This work provides a splendid opportunity for upper-level undergraduate and graduate students in philosophy and the social sciences to explore some of the most intriguing and controversial challenges to disciplinary projects and to public policy today.

Done properly, integration enriches our understanding of both Christianity and psychology. Through biblical and theological grounding, this expert overview takes stock of the integration project to date, provides an introduction for those who wish to come on board, highlights work yet to be done, and offers a framework to strategically organize next steps.

A Consideration of: Reality, Human Nature, and Metaphysics is just that, a consideration of reality, human nature, and metaphysics. Dealing with reality, and more specifically how every person's perception of reality is different for numerous reasons and is the reason for an illusionary existence. It is written while looking at topics from various subjects such as human emotions, psychology, physics, and others. Looking at human nature on a basis of intelligence, specifically how the intelligence level in humans has become a burden upon all mankind on an individual basis and in small and large group dynamics, we look at how humans can be conflicted by discussing the conflict of the heart and mind in regards to love as well as the conflict of the main divisions of the mind from Freudian psychology. And finally mathematical concepts and constructs as well as theoretical sciences, especially physics from a metaphysical standpoint. By looking at the big bang theory, the universe expansion and contraction theory, wormhole theory, and even

Einstein's theory of relativity, we come to see how erroneous these so-called accepted theories actually are by observing them logically, rationally, and with common sense. All the while trying to keep it simple.

Introduction1. Mortification2. Gestation3. Appetites and Affections: 1847-18554. Other People's Rules: 1855-18605. Spiritual Dangers: 1860-18656. Descent: 1866-18707. Absolute Beginnings: 1870-18748. Engaged: 1875-18789. Gifts: 1878-188210. An Entirely New Segment of Life: 1882-188411. The Lost Child: 1885-188712. Family Romance: 1888-189013. Surcharged with Vitality: 1890-189314. Real Fights: 1894-189615. Civic Genius: 1897-189816. A Gleam of the End: 1899-190117. A Temper of Peace18. Mental Pirouettes: 1906-190719. The Pitch of Life: 1908-190920. Eclipse: 1910AcknowledgmentsNotesBibliographyIndex Copyright © Libri GmbH. All rights reserved.

This volume covers Martin Buber's views on psychology and psychotherapy, exploring the work of practitioners such as Freud and Jung. Contents include: distance and relation; healing through meeting; Buber and Jung; elements of the interhuman; and guilt and guilt feelings.

This Handbook offers students and more advanced readers a valuable resource for understanding linguistic reference; the relation between an expression (word, phrase, sentence) and what that expression is about. The volume's forty-one original chapters, written by many of today's leading philosophers of language, are organized into ten parts: I Early Descriptive Theories II Causal Theories of Reference III Causal Theories and Cognitive Significance IV Alternate Theories V Two-Dimensional Semantics VI Natural Kind Terms and Rigidity VII The Empty Case VIII Singular (De Re) Thoughts IX Indexicals X Epistemology of Reference Contributions consider what kinds of expressions actually refer (names, general terms, indexicals, empty terms, sentences), what referring expressions refer to, what makes an expression refer to whatever it does, connections between meaning and reference, and how we know facts about reference. Many contributions also develop connections between linguistic reference and issues in metaphysics, epistemology, philosophy of mind, and philosophy of science.

Psychology and Spiritual Transformation in a Substance Abuse Program utilizes a five-year longitudinal study to examine the evolving psychological and spiritual condition of victims of substance abuse who were treated as part of the Lazarus Project, a Pentecostal faith-based residency program./span

The pre-eminent 19th century British ethicist, Henry Sidgwick once said: "All important ethical notions are also psychological, except perhaps the fundamental antitheses of 'good' and 'bad' and 'wrong', with which psychology, as it treats of what is and not of what ought to be, is not directly concerned" (quoted in T.N. Tice and T.P. Slavens, 1983).

Sidgwick's statement can be interpreted to mean that psychology is relevant for ethics or that psychological knowledge contributes to the construction of an ethical reality. This interpretation serves as the basic impetus to this book, but Sidgwick's statement is also analyzed in detail to demonstrate why a current exposition on the relevance of psychology for ethical reality is necessary and germane.

Yoga is the Process of harmonizing body, mind, and spirit with the ultimate goal of freeing oneself from samsara, the wheel of death and rebirth. Swami Rajarshi Muni is an Indian yogi who writes with the authority of years of intensive study and practice, resulting in direct personal experience of the transcendental truths of yoga. Over five thousand years ago Indian sages first wrote of yoga in the Rig-Veda.

Modern psychology is at an impasse as it searches anxiously for new therapies to address the increasing occurrence of mental illness in contemporary society. In this groundbreaking anthology, leading authors from the perennialist school, including Huston Smith, Seyyed Hossein Nasr, and Frithjof Schuon, draw on the age-old insights of the world's wisdom traditions to argue that modern psychology—behaviorism, psychoanalysis, humanistic and transpersonal psychology—overlooks the specifically spiritual factors contributing to mental health and illness.

Postmaterial spiritual psychology posits that consciousness can contribute to the unfolding of material events and that the human brain can detect broad, non-material communications. In this regard, this emerging field of postmaterial psychology marks a stark departure from psychology's traditional assumptions about materialism, making this text particularly attractive to the current generation of students in psychology and related health and wellness disciplines. The Oxford Handbook of Psychology and Spirituality codifies the leading empirical evidence in the support and application of postmaterial psychological science. Sections in this volume include: - personality and social psychology factors and implications - spiritual development and culture - spiritual dialogue, prayer, and intention in Western mental health - Eastern traditions and psychology - physical health and spirituality - positive psychology - scientific advances and applications related to spiritual psychology With chapters from leading scholars in psychology, medicine, physics, and biology, The Oxford Handbook of Psychology and Spirituality is an interdisciplinary reference for a rapidly emerging approach to contemporary science. This overarching work provides both a foundation and a roadmap for what is truly a new ideological age.

Asserting that modern psychology cannot solve the dilemmas of guilt, sin and meaninglessness, John White challenges the church to embrace its God-given commission to bring help and healing to a broken world. 96 pages, paper

New and enlarged edition. Transpersonal Psychology concerns the study of those states and processes in which people experience a deeper sense of who they are, or a greater sense of connectedness with others, with nature, or the spiritual dimension. Pioneered by respected researchers such as Jung, Maslow and Tart, it has nonetheless struggled to find recognition among mainstream scientists. Now that is starting to change. Dr. Michael Daniels teaches the subject as part of a broadly-based psychology curriculum, and this new and enlarged edition of his book brings together the fruits of his studies over recent years. It will be of special value to students, and its accessible style will appeal also to all

who are interested in the spiritual dimension of human experience. The book includes a detailed 38-page glossary of terms and detailed indexes.

Sixteen studies in religious phenomena, including Psychology and Religion and Answer to Job.

Since the late 19th century, when the “new science” of psychology and interest in esoteric and occult phenomena converged – leading to the “discovery” of the unconscious – the dual disciplines of depth psychology and mysticism have been wed in an often unholy union. Continuing in this tradition, and the challenges it carries, this volume includes a variety of inter-disciplinary approaches to the study of depth psychology, mysticism, and mystical experience, spanning the fields of theology, religious studies, and the psychology of religion. Chapters include inquiries into the nature of self and consciousness, questions regarding the status and limits of mysticism and mystical phenomenon, and approaches to these topics from multiple depth psychological traditions.

The Metaphysics of Experience styles itself as "a Sherpa guide to Process and Reality, whose function is to assist the serious reader in grasping the meaning of the text and to prevent falls into misinterpretation." Although originally published in 1925, Process and Reality has perhaps even more relevance to the contemporary scene in physics, biology, psychology, and the social sciences than it had in the mid-twenties. Hence its internal difficulty, its quasi-inaccessibility, is all the more tragic, since, unlike most metaphysical endeavors, it is capable of interpreting and unifying theories in the above sciences in terms of an organic world view, instead of selecting one theory as the paradigm and reducing all others to it. Because Alfred North Whitehead is so crucial to modern philosophy, The Metaphysics of Experience plays an important role in making Process and Reality accessible to a wider readership.

Can the phenomena of the human mind be separated from the practices of spiritual formation? Research into the nature of moral and spiritual change has revived in recent years in both the worlds of psychology and theology. Rooted in a year-long discussion held by Biola University's Center for Christian Thought (CCT), this volume bridges the gaps caused by professional specialization among psychology, theology, and philosophy.

Simon Chan surveys the little-explored landscape where systematic theology and godly praxis meet, and he highlights the connections between Christian doctrine and Christian living.

[Abstract] The purpose of this heuristic research study was to investigate the question: What is the experience of discovering metaphysical reality? The experience was subjective in nature and included emotional, psychological, cognitive and spiritual levels. A literature review revealed no other heuristic study performed on this question. Findings from other heuristic studies which touched upon aspects of this study were reviewed. References used in the literature review covered a range of disciplines including psychology, eastern and western religions, philosophy and science. The conceptual framework and theoretical constructs of methods and procedures were provided by the heuristic research model. Data was provided by taped interviews of ten adults and a self-investigation. Eight main themes were identified with most major themes having several sub-themes. The eight major themes are; Tacit Knowing, Yearning, Suffering, Discovery, Resistance, Acceptance, Transformation of Being-In-The-World and Symbolism; The Mapping of Reality. This study describes the experiences of people who have discovered that there is more to reality than their isolated sense of self and the material sense of other. This alienated sense of being-in-the-world is dis-integrated through the perspective of metaphysical experiences and a transformed and re-integrated sense of being-in-the-world is experienced which has a more expansive sense of self organically interconnected with the other; with the world. The role of suffering and the meaning of life is also discussed. The findings of the study could be of value to the fields of psychology/psychotherapy, education, religion and personal growth and development.

Both students and professors typically assume that the content of introductory psychology textbooks, which are empirical in nature, are identical to psychology proper. Yet, what is surprising is how many interesting psychological insights can be found in both philosophy and literature that are often not found in psychology texts. Such insights are clearly psychological in nature, yet they do not go back to any empirical investigation. It seems that basic psychology textbooks—typically providing the basis for undergraduate and graduate psychology programs—represent only one important dimension of psychology: empirical psychology. But there is no simple, co-extensive identity between psychology and empirical psychology. ‘The Philosophical Dimension of Psychology: A Beginner’s Guide’ begins with an investigation of what constitutes the subject matter of psychology, which demonstrates the aspects of psychological reality that are ignored, missed or at times even theoretically denied by mainline contemporary psychology (if they lack an empirical warrant). Such matters include inner conscious experience, the world of intrinsic value, as well as the higher, uniquely personal dimension of human nature (that is, of intellect and will). This book, therefore, offers a more complete survey of the entire sphere of psychological reality, which could provide the context for more properly interpreting empirical psychological phenomena. For example, should we understand psychological conditioning principles within a broader context of personal freedom? Is a person more rightly conceived in a psychologically immanent way, that is, oriented simply toward the fulfillment of instincts and needs, or is there as well a transcendent orientation, oriented to truth and meaning? Should we understand psychology simply from the point of view of efficient causation, or do we need to also take into account final causation? It will be of interest to psychology students of either undergraduate or graduate level and of great use to those with no prior knowledge of philosophy.

The research literature on causal attribution and social cognition generally consists of many fascinating but fragmented and superficial phenomena. These can only be understood as an organised whole by elucidating the fundamental psychological assumptions on which they depend. Psychological Metaphysics is an exploration of the most basic and important assumptions in the psychological construction of reality, with the aim of showing what they are, how they originate, and what they are there for. Peter White proposes that people basically understand causation in terms of stable, special powers of things operating to produce effects under suitable conditions. This underpins an analysis of people's understanding of causal processes in the physical world, and of human action. In making a radical break with the Heiderian tradition, Psychological Metaphysics suggests that causal attribution is in the service of the person's practical concerns and any interest in accuracy or understanding is subservient to this. Indeed, a notion of regularity in the world is of no more than minor importance, and social cognition is not a matter of cognitive mechanisms or processes but of cultural ways of thinking imposed upon tacit, unquestioned, universal assumptions.

Originally published in 1996, this book presents and analyses children’s reasonings about fundamental metaphysical problems. The first part describes dialogues with children that were constructed on the basis of Descartes’ Mediations on First Philosophy and which look at children’s ideas about the relationships between true and false knowledge, mental images and physical objects, mind and body, personal existence and the external world, dreams and reality, and the existence of the Supreme Being, among others. The second part of the book draws on concepts that children of various ages have about psychological and metapsychological aspects of human reality such as: cognitive and moral development; personal freedom and responsibility; the relationships between conscious and unconscious; living and non-living; and about the fundamental drives of an individual for development and expansion of his or her needs and passions, for eternal life, and for the dreamlike world of fulfilled wishes. The book presents a systematic empirical and theoretical study of the problems, some of which were touched on in Piaget’s early writing but which he later abandoned and which were only sporadically illuminated by other authors, whereas others were completely new to research in developmental psychology at the time. It will still be a helpful guide for developmental psychologists, teachers, educationalists, social workers, lawyers, and other professionals interested in the knowledge that 4- to 14-year-old children have about the most fundamental aspects of reality and human beings.

Encyclopedia

First published in 2002. Routledge is an imprint of Taylor & Francis, an informa company.

"This book collects highlights from the fifty-year correspondence between C. G. Jung (1875- 1961) and his friend Adolf Keller (1872-1963), a celebrated Swiss theologian who was one of the founders of the modern ecumenical movement. Keller was one of the first religious leaders to become interested in Jungian psychoanalysis. He eventually became a pioneer of pastoral psychology and a major player in the World Council of Churches in the postwar era. The two first met as young men in 1907. Keller sided with Jung after the latter's break with Freud and he later played an active role in Jung's Zurich school. For many years Keller was the only theologian of stature to align himself with Jung; Keller's wife went on to become a psychiatrist and Jungian psychotherapist. The letters reveal an extended intellectual and spiritual dialogue between the two men as they exchange views on the nature of God, the compatibility of Jungian psychology and Christianity, the interpretation of the Bible, and the phenomenon of National Socialism. Although Keller was powerfully attracted to Jungian ideas the letters show that he avoided discipleship. The book begins with an introduction by volume editor Marianne Jehle that provides context to this meeting of psychology and Protestant theology"--

In *Basic Structures of Reality*, Colin McGinn deals with questions of metaphysics, epistemology, and philosophy of mind from the vantage point of physics. Combining general philosophy with physics, he covers such topics as the definition of matter, the nature of space, motion, gravity, electromagnetic fields, the character of physical knowledge, and consciousness and meaning. Throughout, McGinn maintains an historical perspective and seeks to determine how much we really know of the world described by physics. He defends a version of "structuralism": the thesis that our knowledge is partial and merely abstract, leaving a large epistemological gap at the center of physics. McGinn then connects this element of mystery to parallel mysteries in relation to the mind. Consciousness emerges as just one more mystery of physics. A theory of matter and space is developed, according to which the impenetrability of matter is explained as the deletion of volumes of space. McGinn proposes a philosophy of science that distinguishes physics from both psychology and biology, explores the ontology of energy, and considers the relevance of physics to seemingly remote fields such as the theory of meaning. In the form of a series of aphorisms, the author presents a metaphysical system that takes laws of nature as fundamental. With its broad scope and deep study of the fundamental questions at the heart of philosophy of physics, this book is not intended primarily for specialists, but for the general philosophical reader interested in how physics and philosophy intersect.

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