

Metaphysical Realities In Psychology And Management

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Psychology, Epistemology, and Metaphysics from one another realities, truths about the universe as a whole, truths about the ultimate nature of things It is obviously still harder for the such a metaphysical theory on an epistemology which denied the

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This paper attempts to reexamine the relationship between metaphysics and psychology. It proposes that the rejection of metaphysics in psychology is due to a conception of metaphysics in more traditional terms, despite the fact that much of

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The Psychology of Spirituality | Psychology Today

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The metaphysician also attempts to clarify the notions by which people understand the world, including existence, objecthood, property, space, time, causality, and possibility.

Metaphysics | Psychology Wiki | Fandom

Understood in those terms, ontological naturalism is the thesis that the things whose existence is asserted or postulated by the sciences constitute the whole of reality. (And epistemological naturalism is the thesis that one should believe in the existence of only those things whose existence is asserted or postulated by the sciences.)

Metaphysics - Cartesianism | Britannica

Metaphysical - Longer definition: Metaphysics is a type of philosophy or study that uses broad concepts to help define reality and our understanding of it. Metaphysical studies generally seek to...

Glossary Definition: Metaphysical - PBS

In this light, virtual reality can be considered a metaphysical testbed, where the conceptual world, or the understanding of the knowing subject, merge with the experience of the virtual world, to yield a unity in knowing through a conflation of illusion and reality. This unity of knowing yields to what is called presence.

Virtual Reality: an Empirical-Metaphysical Testbed[1 ...

Spiritual. All practices aim at purifying ego-centeredness, and direct the abilities at the divine reality. Spiritual practices may include meditation, mindfulness, prayer, the contemplation of sacred texts, ethical development, and spiritual retreats in a convent.

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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. Originally published in 1993, *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 A. White proposes that people basically understand causation in terms of stable, specific 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, which makes 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. A notion of regularity in the world is of no more than minor importance in causal attribution, and social cognition is not so much a matter of cognitive mechanisms or processes but more of cultural ways of thinking imposed upon tacit, unquestioned, universal assumptions. *Psychological Metaphysics* incorporates not only research and theory in social cognition and developmental psychology, but also philosophy and the history of ideas. It will be challenging to everyone interested in how we try to understand the world.

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

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philosophy intersect.

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.

First published in 1903, Taylor endeavours to provide a detailed study of metaphysics as a discipline. Opening with a brief history of metaphysics, the book explores topics including the problem of the metaphysician, the metaphysical method, subdivisions of metaphysics, ontology, reality, cosmology, rational psychology, morality, ethics and religion.

Originally published in 1937. This book addresses the importance of the theory of values that rests on a general metaphysical understanding founded on a comprehensive view of all aspects of the world. The author speaks against the absolutist theories with a realistic one encompassing a theory of space and time and considering value as an object of immediate intuition. These great philosophical questions feed into discussions of the philosophy of religion and of science. Garnett distinguishes between spiritual and other values on the ground that the spiritual values are not subjective to satiety, while other values are. He contends that our knowledge of mind is as direct and reliable as our knowledge of the physical world. This is an important early book by an influential 20th Century thinker.

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

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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.

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

Human life is conducted within a network of social relations, social groups, and societies. Grasping the implications of that fact starts with understanding social metaphysics. Social metaphysics provides a foundation for social theory, as well as for social epistemology, philosophy of language, philosophy of mind, action theory, ethics, and political philosophy. This volume will interest anyone concerned with mind, action, or the foundations of social theory. Socializing Metaphysics supplies diverse answers, from a broad array of voices, to the basic questions of social metaphysics. What is it for human beings to stand in social relations or form social groups? Do these relations and groups bring about something above and beyond the individuals involved? Is there any sense to the notion of a human being apart from social relations? How can an individual achieve autonomy within a society? In what sense are human kinds like race and gender socially constructed? The answers are found within.

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