

# New Ontology

Innocent I. Asouzu

*Object-Oriented Ontology* Graham Harman, 2018-03-01 What is reality, really? Are humans more special or important than the non-human objects we perceive? How does this change the way we understand the world? We humans tend to believe that things are only real in as much as we perceive them, an idea reinforced by modern philosophy, which privileges us as special, radically different in kind from all other objects. But as Graham Harman, one of the theory's leading exponents, shows, Object-Oriented Ontology rejects the idea of human specialness: the world, he states, is clearly not the world as manifest to humans. At the heart of this philosophy is the idea that objects - whether real, fictional, natural, artificial, human or non-human - are mutually autonomous. In this brilliant new introduction, Graham Harman lays out the history, ideas and impact of Object-Oriented Ontology, taking in everything from art and literature, politics and natural science along the way. Graham Harman is Distinguished Professor of Philosophy at SCI-Arc, Los Angeles. A key figure in the contemporary speculative realism movement in philosophy and for his development of the field of object-oriented ontology, he was named by Art Review magazine as one of the 100 most influential figures in international art.

*New Foundations of Ontology* Gustav Bergmann, 1992 This posthumous work by Gustav Bergmann was essentially complete before his death in 1987. In it, he proposes a systematic ontological system that would account for all the basic areas of human thought and experience within an extended framework of logical atomism. Bergmann's approach to traditional problems of ontology seeks to balance the competing demands of phenomenology, which emphasizes the reality presented to us by experience, and of metaphysics, which delineates the most general kinds of existents given in experience and the most general kinds of relationships they bear to one another. Beginning with atomic facts composed of phenomenally presented qualities, Bergmann goes on to develop an ontology that can account for the ordinary objects of everyday experience, the mental states through which we become aware of and acquire knowledge of these objects, and even the truths of logic and mathematics that allow us to extend our thought and discourse about ordinary objects beyond what may be phenomenally apparent. Many ontologists will be particularly interested in the attention Bergmann pays to the concept of logical form. In his earlier works, Bergmann claimed that the form of the world is in the world; the fact that a thing or a complex has a certain logical or syntactic form, he argued, is itself one more fact of our experienced reality, rather than a contribution of the mind or of linguistic conventions. Critics of this claim have suggested that paradoxes and contradictions result from it. In *New Foundations of Ontology* Bergmann responds, arguing that his concept of logical form does not necessarily create the problems noted in earlier critiques.

*New Ways of Ontology* Nicolai Hartmann, 2012-03-01 Contemporary philosophy has reasserted the belief that philosophy has practical tasks. This turn reflects an understanding that the life of the individual and the community is not molded merely by personal needs and fortunes but also by the strength of dominant ideas. For Nicolai Hartmann, ideas are spiritual powers belonging to the realm of thought, but thought has its own strict discipline and critique of events. In his view, theory must include within its scope problems of the contemporary world and cooperation in work that needs doing. *New Ways of Ontology* stands in opposition to the tradition of Heidegger. With deep appreciation of the history of philosophical controversy, Hartmann divides mistakes of the old ontology into those related to its method and those concerning its content. Hartmann finds a common mistake behind methodological approaches inspired by late German romanticism in attempts to develop a complete systematic account of the categories of being—not only of the ideal, but of real being. The main task of *New Ways of Ontology* is to reveal and analyze interdependences and interconnections. The divisions of being and becoming, of the separation of existence and essence, as well as the old view that the real and the ideal exclude each other, require revision. For Hartmann, whose ideas take us close to modern social science research, ontology is the neutral category that includes subject and object, and gets beyond old realism and modern idealism alike.

*New Ways of Ontology* N. Hartmann, 1975

*New Ways of Ontology* Fritz Plasser, 2017-07-28 Contemporary philosophy has reasserted the belief that philosophy has practical tasks. This turn reflects an understanding that the life of the individual and the community is not molded merely by personal needs and fortunes but also by the strength of dominant ideas. For Nicolai Hartmann, ideas are spiritual powers belonging to the realm of thought, but thought has its own strict discipline and critique of events. In his view, theory must include within its scope problems of the contemporary world and cooperation in work that needs doing. *New Ways of Ontology* stands in opposition to the tradition of Heidegger. With deep appreciation of the history of philosophical controversy, Hartmann divides mistakes of the old ontology into those related to its method and those concerning its content. Hartmann finds a common mistake behind methodological approaches inspired by late German romanticism in attempts to develop a complete systematic account of the categories of being—not only of the ideal, but of real being. The main task of *New Ways of Ontology* is to reveal and analyze interdependences and interconnections. The divisions of being and becoming, of the separation of existence and essence, as well as the old view that the real and the ideal exclude each other, require revision. For Hartmann, whose ideas take us close to modern social science research, ontology is the neutral category that includes subject and object, and gets beyond old realism and modern idealism alike.

*New Ways of Ontology (Classic Reprint)* Nicolai Hartmann, 2017-07-25 Excerpt from *New Ways of Ontology* It goes without saying that in as summary a discussion as the present one we cannot do justice to medieval metaphysics. But here our concern is not with medieval metaphysics but with contemporary issues. For these, it is imperative that we achieve a clear view of certain fundamental traits of the ontological views which were at the basis of that metaphysics. We must learn from the mistakes of these old ontological views, so that any and every attempt at a new ontology may dissociate itself unambiguously and consciously from all such errors. The critical epistemology of the modern age from Descartes down to Kant did not succeed in completely replacing the old ontology with a new doctrine of equal value. But it had so thoroughly destroyed its presuppositions that a metaphysics erected on the old basis was no longer possible. The Critique of Pure Reason, in which the work of thorough housecleaning reached its end, marks a historical boundary beyond which ontological thinking all but vanishes. This is noteworthy, because the Kantian critique was actually not leveled against the foundations of the old ontology but rather against the speculative-rational metaphysics which had been built upon it. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

*New Materialisms* Diana Coole, Samantha Frost, 2010-09-09 *New Materialisms* brings into focus and explains the significance of the innovative materialist critiques that are emerging across the social sciences and humanities. By gathering essays that exemplify the new thinking about matter and processes of materialization, this important collection shows how scholars are reworking older materialist traditions, contemporary theoretical debates, and advances in scientific knowledge to address pressing ethical and political challenges. In the introduction, Diana Coole and Samantha Frost highlight common themes among the distinctive critical projects that comprise the new materialisms. The continuities they discern include a posthumanist conception of matter as lively or exhibiting agency, and a reengagement with both the material realities of everyday life and broader geopolitical and socioeconomic structures. Coole and Frost argue that contemporary economic, environmental, geopolitical, and technological developments demand new accounts of nature, agency, and social and political relationships; modes of inquiry that privilege consciousness and subjectivity are not adequate to the task. New materialist philosophies are needed to do

justice to the complexities of twenty-first-century biopolitics and political economy, because they raise fundamental questions about the place of embodied humans in a material world and the ways that we produce, reproduce, and consume our material environment. Contributors Sara Ahmed Jane Bennett Rosi Braidotti Pheng Cheah Rey Chow William E. Connolly Diana Coole Jason Edwards Samantha Frost Elizabeth Grosz Sonia Kruks Melissa A. Orlie

**Time, Memory, Institution** David Morris, Kym Maclaren, 2015-04-15 This collection is the first extended investigation of the relation between time and memory in Maurice Merleau-Ponty's thought as a whole and the first to explore in depth the significance of his concept of institution. It brings the French phenomenologist's views on the self and ontology into contemporary focus. Time, Memory, Institution argues that the self is not a self-contained or self-determining identity, as such; it is gathered out of a radical openness to what is not self, and that it gathers itself in a time that is not merely a given dimension, but folds back upon, gathers, and institutes itself. Access to previously unavailable texts, in particular Merleau-Ponty's lectures on institution and expression, has presented scholars with new resources for thinking about time, memory, and history. These essays represent the best of this new direction in scholarship; they deepen our understanding of self and world in relation to time and memory; and they give occasion to reexamine Merleau-Ponty's contribution and relevance to contemporary Continental philosophy. This volume is essential reading for scholars of phenomenology and French philosophy, as well as for the many readers across the arts, humanities, and social sciences who continue to draw insight and inspiration from Merleau-Ponty. Contributors: Elizabeth Behnke, Edward Casey, Véronique Fóti, Donald Landes, Kirsten Jacobson, Galen Johnson, Michael Kelly, Scott Marratto, Glen Mazis, Caterina Rea, John Russon, Robert Vallier, and Bernhard Waldenfels

**A New Social Ontology of Government** Daniel Little, 2020-07-07 This book provides a better understanding of some of the central puzzles of empirical political science: how does "government" express will and purpose? How do political institutions come to have effective causal powers in the administration of policy and regulation? What accounts for both plasticity and perseverance of political institutions and practices? And how are we to formulate a better understanding of the persistence of dysfunctions in government and public administration – failures to achieve public goods, the persistence of self-dealing behavior by the actors of the state, and the apparent ubiquity of corruption even within otherwise high-functioning governments?

**New Ways of Ontology** N. Hartmann, 1975

*Metametaphysics* David Chalmers, David Manley, Ryan Wasserman, 2009-02-19 Metaphysics asks questions about existence: for example, do numbers really exist? Metametaphysics asks questions about metaphysics: for example, do its questions have determinate answers? If so, are these answers deep and important, or are they merely a matter of how we use words? What is the proper methodology for their resolution? These questions have received a heightened degree of attention lately with new varieties of ontological deflationism and pluralism challenging the kind of realism that has become orthodoxy in contemporary analytic metaphysics. This volume concerns the status and ambitions of metaphysics as a discipline. It brings together many of the central figures in the debate with their most recent work on the semantics, epistemology, and methodology of metaphysics.

**Heidegger's Ontology of Events** Bahoh James Bahoh, 2019-11-01 James Bahoh proposes a new methodology for explaining Heidegger's philosophy: diagenic analysis. This approach solves a set of interpretive problems that have stymied previous approaches to his difficult later work and led to substantial inconsistencies in the available scholarship. Using it, Bahoh reconstructs Heidegger's concept of event in relation to his theories of history, truth, difference, ground and time-space. In these contexts, Bahoh argues that Heidegger's logic of events entails a logic of difference that is prior to and constitutive for the logic of identity essential to traditional metaphysics. The logic of events explains the generation of ontological structures grounding individuated finite domains - that is, it explains the generation of the logic of worlds of beings.

Ibuanyidanda Innocent I. Asouzu, 2007

Fields of Sense Markus Gabriel, 2015-01-14 Markus Gabriel proposes a radical form of ontological pluralism that divorces ontology from metaphysics, understood as the most fundamental theory of absolutely everything (the world). He argues that the concept of existence is incompatible with the exist

*Nicolai Hartmann's New Ontology* William Henry Werkmeister, 1990-01-01 Nicolai Hartmann gave a fundamentally new orientation to ontology as a detailed analysis of the categories of reality in all its forms. In this exposition of Hartmann's philosophy, William Werkmeister analyzes the essence of nine of the German philosopher's works in ontology from its epistemological basis in a variety of his works.

*Ontology: Laying the Foundations* Nicolai Hartmann, 2019-10-21 It is no exaggeration to say that of the early 20th century German philosophers who claimed to establish a new ontology, former neo-Kantian turned realist Nicolai Hartmann is the only one to have actually followed through. *Ontology: Laying the Foundations* deals with what is insofar as it is, and its four parts tackle traditional ontological assumptions and prejudices and traditional categories such as substance, thing, individual, whole, object, and phenomenon; a novel redefinition of existence and essence in terms of the ontological factors Dasein and Sosein and their interrelations; an analysis of modes of givenness and the ontological embeddedness of cognition in affective transcendent acts; and a discussion of the status of ideal being, including mathematical being, phenomenological essences, logical laws, values, and the interconnections between the ideal and real spheres. Hartmann's work offers rich resources for those interested in overcoming the human-centeredness of much 20th century philosophy. Hartmann's work offers rich resources for those interested in overcoming the human-centeredness of much 20th century philosophy.

**Ontological Politics in a Disposable World** Luigi Pellizzoni, 2016-03-03 This book explores the intertwining of politics and ontology, shedding light on the ways in which, as our ability to investigate, regulate, appropriate, 'enhance' and destroy material reality have developed, so new social scientific accounts of nature and our relationship with it have emerged, together with new forms of power. Engaging with cutting-edge social theory and elaborating on the thought of Foucault, Heidegger, Adorno and Agamben, the author demonstrates that the convergence of ontology with politics is not simply an intellectual endeavour of growing import, but also a governmental practice which builds upon neoliberal programmes, the renewed accumulation of capital and the development of technosciences in areas such as climate change, geoengineering and biotechnology. With shifts in our accounts of nature have come new means of mastering it, giving rise to unprecedented forms of exploitation and destruction - with related forms of social domination. In the light of growing social inequalities, environmental degradation and resource appropriation and commodification, *Ontological Politics in a Disposable World: The New Mastery of Nature* reveals the need for new critical frameworks and oppositional practices, to challenge the rationality of government that lies behind these developments: a rationality that thrives on indeterminacy and an account of materiality as comprised of fluid, ever-changing states, simultaneously agential and pliable, to which social theory increasingly subscribes without questioning enough its underpinnings and implications. A theoretically sophisticated reassessment of the relationship between ontology and politics, which draws the contours of a renewed humanism to allow for a more harmonious relationship with the world, this book will appeal to scholars in social and political theory, environmental sociology, geography, science and technology studies and contemporary European thought on the material world.

*Ontology* Dale Jacquette, 2014-12-18 The philosophical study of what exists and what it means for something to exist is one of the core concerns of metaphysics. This introduction to ontology provides readers with a comprehensive account of the central ideas of the subject of being. This book is divided into two parts. The first part explores questions of pure philosophical ontology: what is meant by the concept of being, why there exists something rather than nothing, and why there is only one logically contingent actual world. Dale Jacquette shows how logic provides the only possible answers to these fundamental

problems. The second part of the book examines issues of applied scientific ontology. Jacqueline offers a critical survey of some of the most influential traditional ontologies, such as the distinction between appearance and reality, and the categories of substance and transcendence. The ontology of physical entities - space, time, matter and causation - is examined as well as the ontology of abstract entities such as sets, numbers, properties, relations and propositions. The special problems posed by the subjectivity of mind and of postulating a god are also explored in detail. The final chapter examines the ontology of culture, language and art.

**Merleau-Ponty's Developmental Ontology** David Morris,2018-10-15 Merleau-Ponty's Developmental Ontology shows how the philosophy of Maurice Merleau-Ponty, from its very beginnings, seeks to find sense or meaning within nature, and how this quest calls for and develops into a radically new ontology. David Morris first gives an illuminating analysis of sense, showing how it requires understanding nature as engendering new norms. He then presents innovative studies of Merleau-Ponty's The Structure of Behavior and Phenomenology of Perception, revealing how these early works are oriented by the problem of sense and already lead to difficulties about nature, temporality, and ontology that preoccupy Merleau-Ponty's later work. Morris shows how resolving these difficulties requires seeking sense through its appearance in nature, prior to experience—ultimately leading to radically new concepts of nature, time, and philosophy. Merleau-Ponty's Developmental Ontology makes key issues in Merleau-Ponty's philosophy clear and accessible to a broad audience while also advancing original philosophical conclusions.

Heidegger and the Project of Fundamental Ontology Jacques Taminiaux,1991-09-03 It is by all means a dubious thing to depend and rest on what an author himself has brought to the forefront. The important thing is rather to give attention to those things he left shrouded in silence. Such was the methodological advice, given in 1924 by Heidegger himself, that is rigorously followed in this book, Heidegger and the Project of Fundamental Ontology. The project involves the vast complex of problems that emerged around Being and Time (1927) and then continued from the time of the Marburg lecture courses (1923-1928) up to the Freiburg lectures (1928-1935), today available in the Gesamtausgabe. Heidegger's silence concerning some of his foundational sources is a fact fully recognized by those who have carefully read him. This book systematically explores and critically assesses the silences concerning Husserl, the Aristotle of Book VI of the Nicomachean Ethics, the Hegel of Phenomenology, Nietzsche, and even Descartes. What emerges is a systematic and original reinterpretation of 'fundamental ontology' focused on the self-understanding of the human Dasein as the key for understanding the various meanings of Being and the entire deconstructed history of ontology. The project culminated in the pretensions to absoluteness rampant in modern metaphysics, with its peak and paroxysm to be found in The Introduction to Metaphysics (1935). In regard to the 'Heidegger affair', this book, which was begun well before the present turmoil, shows both the ambiguity and coherence of Heidegger's involvement with the Nazis, and, for the first time, exposes the work of the young Heidegger to a rigorous and wholesome internal criticism. By delineating the origins, the shifts, and the final outcome from within his own field, phenomenology, it allows us to reflect on this difficult question at its depth and origin.

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