

The Whole Person

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The Whole Person argues that several metaphysical frameworks that have been dominant in Western thought since the ancient Greeks are mistaken, misleading, and generate aporia. The central pair of these problematic frameworks is: 1) a metaphysics of substance and particle, and 2) an assumption that representation is constituted in some sort of encoding correspondence. The book develops alternative frameworks, consisting of 1) a process metaphysics and 2) a process model of the nature and emergence of normative representing.

Within these metaphysical frameworks, *The Whole Person* develops models of multiple further agentive mental phenomena, such as learning, emotions, consciousness, perceiving, memory, motivation, and others. A realm of emergence based on social processes *among* such agents generates social reality, social persons, and language.

A next set of discussions addresses further emergent forms of normativity, such as action, rationality, personality and psychopathology, and ethics.

A final section addresses two issues of self-consistency of the overall model: 1) is the model of rationality — and consequent elements of the philosophy of science — consistent with the development of the overall model? And 2) is the model consistent with the existence of an agent that could engage in such a project?

The book presents criticisms of basic assumptions and models in philosophy, psychology, and cognitive science. Substance, particle, and encoding assumptions have been central for over 2,000 years. Flashes of process, emergence, and normative emergence have occasionally appeared in varying forms throughout this history, but never dominant. Two major examples would be Heraclitus and Peirce. Encoding concepts of representing have also been dominant throughout this history, but, in this case, there have been far fewer exceptions and challenges. The book develops critical arguments against these metaphysical frameworks, and offers alternative arguments and models.

In summary, *The Whole Person* develops an integrated naturalistic model of minds and persons — addressing a range of phenomena from representation to emotions to consciousness to persons to ethics — together with an extensive philosophical framework that enables and makes sense of this model.