08.00.00 RESEARCH AND CREATIVE ACTIVITY

The evidence presented below shows a continued growth in scholarship that has brought me an international reputation as a first-class productive scholar.

08.01.00 Statement on Research

08.01.01 Philosophical Research: Broadly speaking, the emphasis of my work is two-pronged: to further the understanding of the work of the American polymath Charles Sanders Peirce and to develop new insights inspired by his work that are of current relevance. The change in responsibilities after resigning from the Peirce Project allows me to focus more on my own research, the result of which is an increased emphasis on the second prong, addressing contemporary problems in philosophy in a manner that is strongly inspired by my study of Peirce. I developed this into a coherent research program that seeks to develop a scientific metaphysics along Peircean lines—lines that are in outline developed in my recent book on Peirce. Briefly put, in Peirce's view, metaphysics utilizes phenomenology, the normative sciences (aesthetics, ethics, and logic) and mathematics, as well as the insights of specialized sciences, to obtain a better understanding of very basic concepts such as space, time, matter, mind, causation, or law. The program consists broadly of three components:

1. To further develop the kind of metaphysics Peirce envisioned, with a special emphasis on the roles of logic and mathematics.
2. To improve this metaphysics by connecting it with the development of physics in the beginning of the 20th century. This period is well documented, and metaphysical considerations play a central role in the changes that took place within this period.
3. To connect the result with contemporary philosophy of science.

In broad terms, the aim is to develop tools to facilitate the constant reflection and rethinking that is necessary to keep current the most basic (and often also most deeply engrained) concepts used in science. My eventual aim is to publish a monograph, provisionally entitled *Principles of Scientific Metaphysics*, which I am preceding by multiple papers in peer-reviewed journals on key aspects that lend themselves to more targeted discussions. The first fruits of this are my 2012 “In Search of a Realistic Realism” and my forthcoming “Against Preposterous Philosophies of Mind.” The latter is an exercise in extracting concepts from phenomenology (or, more correctly, from the phaneron). Also my paper on ethics and my paper on John Deely’s *Four Ages of Understanding* (both discussed below) fall in this domain.

This research is innovative. Within the secondary literature quite a bit has been written on Peirce’s metaphysics, yet no one has sought to develop a scientific metaphysics along the lines sketched by Peirce. It is also valuable. The study of Peirce's writings still engenders important new insights into a wide variety of fields. This is true especially for a systematic account of Peirce's metaphysics, assessed and refined against the backdrop of contemporary and more current developments in philosophy, physics, and mathematics.

My most recent book, *Peirce: A Guide for the Perplexed* (1913; discussed below) is in an important sense a precursor to this research plan as it engendered an outline of the interrelations between mathematics, phenomenology, the three normative sciences, metaphysics, and the specialized sciences that are central to the research plan, and discusses several cruxes involved. It could not discuss all of them, nor could it discuss them into the level of detail needed to make a strong case for contemporary philosophers of science. Peirce’s philosophic system is at essential points unfinished and to a large degree programmatic. Much work is still to be done.

My latest venture in this area is a paper I'm currently working on, in which I use Peirce's logic of abduction to analyze Einstein's special theory of relativity as he developed it in his 1905 "On the Electrodynamics of Moving Bodies." I will be presenting this paper, the research for which was done in part on a SLA summer research grant, at the 2014 International Peirce Congress.

08.01.02 *Transactions* Research: My involvement, first as Peirce editor and subsequently as Editor-in-Chief of the *Transactions of the Charles S. Peirce Society* requires a solid understanding of the literature that goes well beyond what I need for my own research to ensure that the papers submitted are truly innovative, to actively pursue prospective authors, and to explore what topics to stimulate work in.

08.01.03 *Writings* Research: My work for the edition can be divided in three components. 1. Dating and reorganizing surviving manuscripts with a critical eye on publication. This involves identifying and dating the extant material, determining the compositional order of multiple drafts or variants, and evaluating what to publish. Peirce's *Nachlass* has been estimated at well over 100,000 sheets at Harvard alone, with significant deposits elsewhere. Many manuscripts survived in disarray, partly due to Peirce's propensity to recycle material or resume previously abandoned projects, and partly due to the mishandling of his papers after his death. As a result, the order in which pages were written often needs to be restored (the majority is written on lose sheets), and as Peirce did not date his manuscripts, significant effort is needed to identify their chronology through a careful study of correspondence, handwriting, paper, ink, and other clues. My research has led to the recovery of several significant texts and to considerable revisions. For volumes 8 and 9 much of my research found its way into the chronological catalogue and the genealogical part of editorial headnotes. 2. Writing scholarly annotations that identify proper names and bibliographic sources, present relevant draft versions of key passages, and give a historical context to Peirce's discussion of developments in philosophy, formal logic, the sciences, etc. Because Peirce was a polymath, this requires extensive study of contemporary developments and a thorough knowledge of the history of both science and philosophy, and of Peirce's own evolving thought. Much of the material provided in the annotations is a product of original research that brings to light new facts. 3. My contribution to editing the primary source text. This includes a critical analysis of the text, initiating and documenting corrections where needed, not only in prose text, but also in diagrams, mathematical formulae, etc.

08.02.00 Identification and Discussion of Five Research Publications: Copies of all research publications that appeared (or are submitted) while in rank are found in appendix 08.02, together with known (book) reviews of my work. Material related to papers discussed below is filed in separate folders.

08.02.01 *Charles S. Peirce: A Guide for the Perplexed* (London: Bloomsbury, 2013): This peer-reviewed "guide" fits in my general strategy of doing original research on Peirce while addressing as wide of an audience as I can without compromising content or quality. Even among professional philosophers Peirce is considered a difficult thinker and this has had an isolating effect on Peirce scholarship. Due to my familiarity with Peirce's unpublished writings there is much in the book that is new even to seasoned Peirce scholars, and I am drawing various connections—for instance between Peirce's conceptions of mathematics and logic, and between his evolutionary cosmology and his conception of God—that are innovative and, I believe, will spark controversy. The book builds on earlier research I have done on Peirce's metaphysics, most significantly his realism, and seeks to connect Peirce's work with contemporary developments within philosophy. As the book only appeared in

January 2013, I have not yet seen any reviews. However, in an unsolicited email Gary Richmond, who directs the primary website on Peirce scholarship, calls it "without question the best introduction to the work of Peirce almost imaginable at this point in time," and he adds that "The writing is as lucid and readable as both Nubiola and Rescher suggest. … I learned a lot even in a first reading and now intend to study it."

08.02.02 "Who's Afraid of Charles Sanders Peirce: Knocking Some Critical Common Sense into Moral Philosophy" in *The Normative Thought of Charles S. Peirce* (New York, Fordham, 2012). In this anthology article I seek to apply Peircean concepts to the domain of ethics, a domain Peirce paid little attention to himself. I agree with Peirce's criticism of ethical theories, but disagree with his view that one cannot apply the method of science, as he conceived it, to ethical problems. Allying myself with New Casuistry in ethics, as developed by Stephen Toulmin and Albert Jonson, I show that one can honor Peirce's criticisms of ethical theories while maintaining that Peirce's method of science is applicable to the development of ethical positions. A reviewer on Amazon.com identified this paper and the one by James Liszka as "the most comprehensive and the most accessible" of the five papers on ethics included in the volume. One of the referees called the essay "just excellent—well-written, plausible, important," while a second called it, "an interesting and valuable examination of how Peirce's theory of inquiry and his views on ethics might intersect, and a convincing argument that Peirce was wrong to hold that scientific inquiry is other than valuable when it comes to moral questions." (Referee reports are included in the appendix under 08.02.00.)

08.02.03 "The History of Philosophy Conceived as a Struggle Between Nominalism and Realism," *Semiotica* 179.1 (2010). In this paper I trace some of the main tenets of the struggle between nominalism and realism to assess the central claim of John Deely in his monumental *Four Ages of Understanding* that the Age of Modernity was nominalist and that the upcoming age, the Age of Postmodernism—which according to Deely begins with Peirce—is realist. I largely agree with Deely. However, whereas Deely sees Postmodernism as the fourth age of understanding (following Ancient, Medieval, and Modern), I argue that postmodernism is rather a transitional period, much like the Renaissance—this time a renaissance of the late middle ages, inspired, like the earlier renaissance, by a rediscovery of old texts—and that the main tenets of this renaissance can indeed be found in Peirce who in the 1860s begins to study the works of late medieval logicians. The centerpiece of my argument is a careful comparison of Thomas Aquinas's 1252 *Concerning Being and Essence* with Peirce's 1868 *Journal of Speculative Philosophy* series and his 1877–78 "Illustrations of the Logic of Science" series.

08.02.04 "A Pragmatist Worldview: George Herbert Mead's Philosophy of the Act," *The Oxford Handbook of American Philosophy* (Oxford: Oxford University Press, 2008). In this chapter I discuss George Herbert Mead's rejection of the traditional belief that the benchmark for what counts as knowledge is the epistemic position of the disinterested spectator, or the God's-eye view. On this view a belief is true when it agrees with what a disinterested spectator would see when having access to all the relevant facts. Rejecting both mind and matter as valid starting points, Mead concentrates on the act. Our acts are constrained by the world we live in, and our interaction with that world—assuming sufficiently favorable conditions—gives rise to awareness, self-awareness, mind, and society. In this process, physical objects "solidify" as functions of the ways in which they can be acted upon, even if only in principle, and such objects subsequently guide our conceptualization of things we cannot (directly) act upon. Hence our actual experiences with objects encountered in daily

life, such as motorcycles, trees, and our own body, determines how we can conceptualize theoretical objects, from quarks to exoplanets. Consequently, a being that is not actively engaged with a world cannot gain any knowledge of that world. This demolishes the idea of a disinterested God's-eye view as a normative precondition for knowledge, while putting a viable alternative in its place.

08.02.05 *The Illustrations of the Logic of Science:* This summer I submit to the Open Court Publishing Company a long-overdue scholarly edition of Peirce's *Illustrations of the Logic of Science*, to be published in the spring of 2014. Originally a series of journal articles, Peirce tried to publish the Illustrations in book form, but never brought it to completion despite extensive attempts at rewriting and rethinking significant parts. Peirce's unpublished revisions are preserved in a thick stack of messy manuscripts at Harvard and in several extensive letters to his long-time editor Paul Carus. My edition preserves the papers as they originally appeared in the later 1870s, publishes a critical selection of the revisions he made in the early 1890s, reconstitutes several extensive but unfinished rewritings composed in 1909–1910, and puts the work in its historical and genealogical context. In this I use the experience I gained working for thirteen years at the Peirce Edition Project. In the spring of 2013 I did extensive research for this project in the Open Court Archives, supported by an Alwin C. Carus research grant. A key motivation for publishing the volume is to give Peirce a more solid presence in history and philosophy of science circles.

08.03.00 Continuing Research Program: As explained in 08.01.00, I consolidated my research by seeking to develop a scientific metaphysics along Peircean lines. This means studying the intersection of mathematics, phenomenology, the normative sciences (including logic), metaphysics, and physics. The first major problem to be addressed is how objects of knowledge can be extracted from the non-conceptualized given brought to the foreground in phenomenology. This is a key problem within Western philosophy, at least since the modern age. I will seek to follow Peirce, who sought to address this problem by applying mathematics to phenomenology in an attempt to develop a very rudimentary aesthetics that can provide the ground for a normative science of logic. My first move, which is the subject my sabbatical in the spring of 2014, is to gain a better understanding of Peirce's conception of mathematical reasoning (especially as distinguished from logical reasoning), to what sorts of products it gives rise, and how to understand those products (e.g., what is the ontological status of a seven-dimensional hypercube). However, as I am not primarily interested in a mere historical exegesis of Peirce's work, but rather make it a springboard for developing a workable (scientific) metaphysics, I aim to do this by situating Peirce's work within the development of mathematics. The plan is to work systematically through Peirce's *New Elements of Mathematics* (4 vols in 5) and engage in comparative analyses centered around writings by established mathematicians and mathematical physicists whom Peirce himself studied, such as James Clerk Maxwell, Heinrich Hertz, Felix Klein, and Henri Poincaré, as well as later figures who commented on these earlier figures or who independently brought the field forward, such as David Hilbert, L.E.J. Brouwer, Hermann Weyl, Alfred N. Whitehead, Bertrand Russell, Albert Einstein, Eugene Wigner, and Roger Penrose. At the same time I continue my research in physics—which started with my study of Einstein's special relativity—so as to approach metaphysics from both directions at once. I this way I am hoping to prevent that my research at the more basic level, namely that of the grounding of logic, derails.

08.04.00 Significance and Impact of Presentations: Most of my conference presentations have been by invitation, and they have been at international conferences as the US is currently

falling behind in Peirce scholarship. For several international conferences the organizers paid my expenses. They include Pragmatism in the Reticle of Modernization, Monte Verità, Switzerland, 2008, the 10th International Meeting on Pragmatism, São Paulo, Brazil, 2007, and the pragmatism conference at Internationale School voor Wijsbegeerte, Leusden, The Netherlands, 2006. Most of my presentations were at conferences dedicated specifically to Peirce, pragmatism, or American philosophy, which reflected itself in the audience, and most resulted in publication.

American Catholic Philosophical Association, November 1–3, Indianapolis. The association, founded in 1926, is one of the larger American philosophical associations. I will be presenting a paper entitled "The Marriage of Religion and Science Reconsidered: Taking Cues from Peirce," which is based in part on research done earlier in the year on a Alwin C. Carus Research Grant.

Science, Religion, and Philosophy: A Commemoration of the World's Parliament of Religions, September, 13–15, 2013, LaSalle, Illinois. This is a symposium to commemorate the 120th anniversary of this 1893 gathering. I will be presenting the same paper as above.

The New York Pragmatist Forum meets several times a year. Participants are scholars the New York City area that have an active research interest in pragmatism. One of the organizers wanted my paper on ethics to be read and discussed at that meeting. This happened on September 24, 2010.

Varieties of Pragmatism Conference, Babeş-Bolyai University, Cluj-Napoca, Romania, September 17–21, 2008. This was a one-time conference that brought together scholars doing work in pragmatism from Eastern Europe, Western Europe, and the United States. At this conference I read and discussed an earlier version of my ethics paper.

Università degli Studi di Milano, Milan, Italy, September 15, 2008. This was an invited seminar presentation, mostly to graduate philosophy students at the University of Milan on the specific challenges of editing Peirce's literary remains.

Pragmatism in the Reticle of Modernization—Concepts, Contents, Critiques. Monte Verità, Switzerland 7–12 September 2008. This was an invitation-only seminar on pragmatism in the context of education bringing together philosophers and education scholars form both Europe and the US. The paper I wrote for this conference was published in 2010.

22nd Word Congress of Philosophy, Seoul, Korea, 30 July – 5 August 2008. This large international congress, organized under the auspices of the International Federation of Philosophical Societies since 1900, is held every five years. The paper, "Rethinking Moral Philosophy: New Casuistry and Peircean Inquiry," was part of a special session organized by the Society for the Advancement of American Philosophy, and was peer reviewed. It has not yet been published. Attendance was made possible, in part, through an Oversees Conference Fund Grant of the Indiana University Office of International Programs.

22 Word Congress of Philosophy (same as above). I was invited to represent the US in a panel discussion on the theme "Rethinking the Philosophy of Values Today."

10th International Meeting on Pragmatism, Centro de Estudos do Pragmatismo, Pontifícia Universidade Católica de São Paulo, São Paulo, Brazil, Nov. 2007. This is a yearly recurring conference with a strong emphasis on Peirce and a good track record of attracting good presenters. This was an invited plenary session. The paper I presented was a precursor to "Who's Afraid of Charles Sanders Peirce" (see 08.02.02), which was translated into Portuguese by Cassiano Terra Rodrigues as "Quem tem medo de Charles Sanders Peirce: Incutindo Algum senso Comum Crítico na Filosofia Moral." Professor Rodrigues was also the commentator on this paper.

10th International Meeting on Pragmatism (same as above). Invited commentary on Lauro Frederico B. da Silveira's "Time in Peirce."

3rd meeting on American and European Values, Instytut Filozofii, Uniwersytetu Opolskiego, Opole, Poland, 26–30 June, 2007. This is part of an ongoing series of seminar-style conferences, organized by Krzysztof Skowronski, aimed to encourage the exploration of ideas through informal, yet serious and scholarly discussion. The topic of the conference was Peirce's normative thought. I read a paper entitled "Practical Ethics and Peircean Inquiry," which is the very first version of my paper on Peirce's ethics. The final paper was published in 2012 in a volume I co-edited with Dr. Skowronski that has its roots in this conference.

34th annual meeting of the Society for the Advancement of American Philosophy, March 8–10, 2007. This is the yearly meeting of this society and attracts a large gathering of mostly American academics specializing in American philosophy. This was a panel discussion on the challenges of teaching Peirce to Undergraduates which subsequently led to publication (see 07.04.00).

Pragmatism: Philosophy for the Future? Internationale School voor Wijsbegeerte (International School for Philosophy), Leusden, The Netherlands 21–22 October, 2006. This was a gathering of Dutch, Flemish, and American philosophers discussing the present state and future of pragmatism. Invited paper entitled "Peirce Against The Pragmatists: Proving a Realistic Pragmaticism."

31th Annual Meeting of the *Semiotic Society of America,* West Lafayette, 28 Sept. – 1 Oct., 2006. I participated in a symposium devoted to John Deely's *Four Ages of Understanding*. An expanded version was published in 2010 in the peer-refereed journal *Semiotica* (see 08.02.03)