

Stephen Mumford Dispositions Springer

Naturphilosophie und Metaphysik scheinen zwei unterschiedliche, ja, sich ausschließende philosophische Ansätze zu sein. Bestimmt man aber Naturphilosophie als Metaphysik der Natur im Sinne des Projekts, im Ausgang von den naturwissenschaftlichen Erkenntnissen zu einer kohärenten und vollständigen Sicht der Welt zu gelangen, ergibt sich eine neue und überraschende Konstellation. Die Bezugnahme auf die Naturwissenschaften verleiht der Metaphysik einerseits die Berechtigung dazu, revisionär zu sein, das heißt, Erkenntnisansprüche, die aus dem alltäglichen Weltverständnis stammen, zu revidieren. Andererseits ist eine solche Metaphysik ebenso hypothetisch wie die Wissenschaften selbst. Michael Esfeld zeigt zunächst, wie man in diesem Rahmen einen wissenschaftlichen Realismus vertreten kann, und begründet dann so umstrittene Thesen wie die eines vierdimensionalen Blockuniversums mit Ereignissen und Prozessen statt Substanzen oder die eines naturphilosophischen Holismus und Strukturenrealismus statt eines Atomismus und rehabilitiert die Idee notwendiger Verbindungen in der Natur

This book about the philosophy of science is the second out of four volumes by Richard Ned Lebow in this book series. It not only provides a useful overview of

this broad topic, but also provides deeper insight into specific topics like the philosophy of science causation, epistemology and methods, and especially on counterfactual analysis.

Die großen Fragen behandeln grundlegende Probleme und Konzepte in Wissenschaft und Philosophie, die Forscher und Denker seit jeher umtreiben. Anspruch der ambitionierten Reihe ist es, die Antworten auf diese Fragen zu präsentieren und damit die wichtigsten Gedanken der Menschheit in einzigartigen Übersichten zu bündeln. Im vorliegenden Band Philosophie widmet sich Simon Blackburn 20 spannenden Fragen, die essenziell sind für das Verständnis unserer selbst und der Welt, in der wir leben. Die großen Fragen sind: Bin ich ein Gespenst in der Maschine?, Was ist das Wesen des Menschen?, Ist der Mensch frei?, Was wissen wir?, Bin ich ein vernunftbegabtes Tier?, Wie kann ich mich selbst belügen?, Die Gesellschaft – gibt es so etwas überhaupt?, Können wir einander verstehen?, Können Maschinen denken?, Wozu gut sein?, Ist alles relativ?, Vergeht die Zeit?, Warum gehen die Dinge immer weiter und weiter ...?, Warum gibt es überhaupt etwas und nicht vielmehr nichts ??, Was füllt den Raum aus?, Was ist Schönheit?, Brauchen wir einen Gott?, Wozu das Ganze?, Was sind meine Rechte?, Müssen wir den Tod fürchten?

informs the correct norms for an empirical study of the world. In *Causation in Science and the Methods of Scientific Discovery*, Rani Lill Anjum and Stephen Mumford propose nine new norms of scientific discovery. A number of existing methodological and philosophical orthodoxies are challenged as they argue that progress in science is being held back by an overlysimplistic philosophy of causation.

Friedrich Waismann (1896–1959) was one of the most gifted students and collaborators of Moritz Schlick. Accepted as a discussion partner by Wittgenstein from 1927 on, he functioned as spokesman for the latter's ideas in the Schlick Circle, until Wittgenstein's contact with this most faithful interpreter was broken off in 1935 and not renewed when exile took Waismann to Cambridge.

Nonetheless, at Oxford, where he went in 1939, and eventually became Reader in Philosophy of Mathematics (changing later to Philosophy of Science), Waismann made important and independent contributions to analytic philosophy and philosophy of science (for example in relation to probability, causality and linguistic analysis). The full extent of these only became evident later when the larger (unpublished) part of his writings could be studied. His first posthumous work *The Principles of Linguistic Philosophy* (1965, 2nd edn.1997; German 1976) and his earlier *Einführung in das mathematische Denken* (1936) have recently

proved of fresh interest to the scientific community. This late flowering and new understanding of Waismann's position is connected with the fact that he somewhat unfairly fell under the shadow of Wittgenstein, his mentor and predecessor. Central to this book about a life and work familiar to few is unpublished and unknown works on causality and probability. These are commented on in this volume, which will also include a publication of new or previously scattered material and an overview of Waismann's life.

Establishes new connections between dispositionalism and a variety of debates in contemporary analytic metaphysics and philosophy of science.

Arthur Pap's work played an important role in the development of the analytic tradition. This role goes beyond the historical fact that Pap's views of dispositional and modal concepts were influential. His philosophical preoccupation, the concepts of necessity and possibility, provides solutions on issues of concern in the metaphysics of modality.

This open access book is a unique resource for health professionals who are interested in understanding the philosophical foundations of their daily practice. It provides tools for untangling the motivations and rationality behind the way medicine and healthcare is studied, evaluated and practiced. In particular, it illustrates the impact that thinking about causation, complexity and evidence has

on the clinical encounter. The book shows how medicine is grounded in philosophical assumptions that could at least be challenged. By engaging with ideas that have shaped the medical profession, clinicians are empowered to actively take part in setting the premises for their own practice and knowledge development. Written in an engaging and accessible style, with contributions from experienced clinicians, this book presents a new philosophical framework that takes causal complexity, individual variation and medical uniqueness as default expectations for health and illness.

This book is about the functions of technical artefacts, material objects made to serve practical purposes; objects ranging from tablets of Aspirin to Concorde, from wooden clogs to nuclear submarines. More precisely, the book is about using and designing artefacts, about what it means to ascribe functions to them, and about the relations between using, designing and ascribing functions. In the following pages, we present a detailed account that shows how strong these relations are. Technical functions cannot be properly analysed without taking into regard the beliefs and actions of human beings, we contend. This account stays deceptively close to common sense. After all, who would deny that artefacts are for whatever purpose they are designed or used? As we shall show, however, such intentionalist accounts face staunch opposition from other accounts, such

as those that focus on long-term reproduction of artefacts. These accounts are partly right and mostly wrong — and although we do take a common-sense position in the end, it is only after sophisticated analysis. Furthermore, the results of this analysis reveal that technical functions depend on a larger and more structured set of beliefs and actions than is typically supposed. Much work in the succeeding pages goes into developing an appropriate action-theoretical account, and forging a connection with function ascriptions.

Being Inclined is the first book-length study in English of the work of Felix Ravaisson, France's most influential philosopher in the second half of the nineteenth century. Mark Sinclair shows how Ravaisson, in his great work *Of Habit* (1838), understands habit as tendency and inclination in a way that provides the basis for a philosophy of nature and a general metaphysics. In examining Ravaisson's ideas against the background of the history of philosophy, and in the light of later developments in French thought, Sinclair shows how Ravaisson gives an original account of the nature of habit as inclination, within a metaphysical framework quite different to those of his predecessors in the philosophical tradition. *Being Inclined* sheds new light on the history of modern French philosophy and argues for the importance of the neglected nineteenth-century French spiritualist tradition. It also shows that Ravaisson's philosophy of

inclination, of being-inclined, is of great import for contemporary philosophy, and particularly for the contemporary metaphysics of powers given that ideas about tendency have recently come to prominence in discussions concerning dispositions, laws, and the nature of causation. *Being Inclined* therefore offers a detailed and faithful contextualist study of Ravaisson's masterpiece, demonstrating its continued importance for contemporary thought. This book argues for two claims: firstly, determinism in science does not infringe upon human free will because it is descriptive, not prescriptive, and secondly, the very formulation, testing and justification of scientific theories presupposes human free will and thereby persons as ontologically primitive. The argument against predetermination is broadly Humean, or more precisely 'Super-Humean', whereas that against naturalist reduction is in large Kantian, drawing from Sellars on the scientific and the manifest image. Thus, whilst the book defends scientific realism against the confusion between fact and fake, it also reveals why scientific theories, laws and explanations cannot succeed in imposing norms for our actions upon us, neither on the level of the individual nor on that of society. Esfeld makes a strong case for an ontology of science that is minimally sufficient to explain our scientific and common sense knowledge, not only removing the concern that the laws of nature are incompatible with human freedom, but furthermore showing how our freedom is in fact a very presupposition for science. In *Rediscovering Colors: A Study in Pollyanna Realism*, Michael Watkins endorses the Moorean view that colors are simple, non-reducible, properties of objects. Consequently, Watkins breaks from what has become the received view that either colors are reducible to

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certain properties of interest to science, or else nothing is really colored. What is novel about the work is that Watkins, unlike other Mooreans, takes seriously the metaphysics of colors. Consequently, Watkins provides an account of what colors are, how they are related to the physical properties on which they supervene, and how colors can be causally efficacious without the threat of causal overdetermination. Along the way, he provides novel accounts of normal conditions and non-human color properties. The book will be of interest to any metaphysician and philosopher of mind interested in colors and color perception.

Belief is a fundamental concept within many branches of contemporary philosophy and an important subject in its own right. This volume comprises 11 original essays on belief written by a range of the best authors in the field.

Debating Dispositions Issues in Metaphysics, Epistemology and Philosophy of Mind Walter de Gruyter

Redevelops an important movement in philosophy for the first time, exploring the ways three of the greatest thinkers are connected.

This collection brings together the latest new work within an emerging philosophical discipline: the metaphysics of science. A new definition of this line of philosophical enquiry is developed, and leading academics offer original essays on four key topics at the heart of the subject—laws, causation, natural kinds, and emergence.

Metaphysik als die zentrale Disziplin der Philosophie befasst sich mit den grundsätzlichen Fragen nach dem Sein, dem Wesen der Dinge in der Welt und ihren Relationen zueinander. Ihre Einsichten bilden die Grundlage für zahlreiche andere, nicht nur philosophische Disziplinen. Das Handbuch umfasst ausgehend von der Frage, was es überhaupt gibt,

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sämtliche Teilbereiche der Metaphysik, vom Problem der Existenz über Raum und Zeit, Wissenschaftsmetaphysik, Logik und Semantik bis hin zur Frage nach dem Status der Metaphysik selbst. Es enthält zudem einen ausführlichen Überblick über die Geschichte und die Methoden metaphysischen Denkens.

Jennifer McKittrick offers an opinionated guide to the philosophy of dispositions. In her view, when an object has a disposition, it is such that, if a certain type of circumstance were to occur, a certain kind of event would occur. Since it is very common for this to be the case for a variety of reasons, dispositions are very abundant and diverse. They include such varied properties as character traits like a hero's courage, characteristics of physical objects like a wine glass's fragility, and characteristics of microphysical entities like an electron's charge. Some dispositions are natural while others are non-natural. Some dispositions called "powers" are ungrounded while non-fundamental dispositions are grounded in other properties. Some dispositions manifest constantly, some of them manifest spontaneously, while others manifest only when they are triggered to do so. Some dispositions manifest by causing another dispositional property to be instantiated, while others have manifestations that involve non-dispositional properties and relations. Some dispositions are intrinsic to their bearers while others are extrinsic. Some of them are causally relevant to their manifestations

while others are not. Some dispositions manifest in some particular way in particular circumstances, while other dispositions manifest in various ways in various circumstances. What makes all of these diverse properties dispositions is their connection to a certain kind of counterfactual fact. Nevertheless, disposition ascriptions are not semantically reducible to counterfactual claims.

This book is a distinctive fusion of philosophy and technology, delineating the normative landscape that informs today's technologies and tomorrow's inventions. The authors examine what we deem to be the internal norms that govern our ever-expanding technical universe. Recognizing that developments in technology and engineering literally create our human future, transforming existing knowledge into tomorrow's tools and infrastructure, they chart the normative criteria we use to evaluate novel technological artifacts: how, for example, do we judge a 'good' from a 'bad' expert system or nuclear power plant? As well as these 'functional' norms, and the norms that guide technological knowledge and reasoning, the book examines commonly agreed benchmarks in safety and risk reduction, which play a pivotal role in engineering practice. Informed by the core insight that, in technology and engineering, factual knowledge relating, for example, to the properties of materials or the load-bearing characteristics of differing construction designs is not enough, this analysis

follows the often unseen foundations upon which technologies rest—the norms that guide the creative forces shaping the technical landscape to come. The book, a comprehensive survey of these emerging topics in the philosophy of technology, clarifies the role these norms (epistemological, functional, and risk-assessing) play in technological innovation, and the consequences they have for our understanding of technological knowledge.

Wolfgang Spohn presents the first full account of the dynamic laws of belief, by means of ranking theory, a relative of probability theory which he has pioneered since the 1980s. He offers novel insights into the nature of laws, the theory of causation, inductive reasoning and its experiential base, and a priori principles of reason.

Causal powers are returning to the forefront of realist philosophy of science to fill explanatory gaps seen to be left by reductivist and eliminativist accounts of previous generations. This volume revisits the fortunes of causal powers as scientific explanatory principles across history to foster deeper discussions about their metaphysical natures

This volume of new essays explores Kant's views on the laws of nature.

This book argues that nothing is not and explains how we can meaningfully speak about what is not.

Anaxagoras of Clazomenae (5th century BCE) is best known in the history of philosophy for his stance that there is a share of everything in everything. He puts forward this theory of extreme mixture as a solution to the problem of change he and his contemporaries inherited from Parmenides - that what is cannot come from what is not (and vice versa). Yet, for ancient and modern scholars alike, the metaphysical significance of Anaxagoras's position has proven challenging to understanding. In *Everything in Everything*, Anna Marmodoro offers a fresh interpretation of Anaxagoras's theory of mixture, arguing for its soundness and also relevance to contemporary debates in metaphysics. For Anaxagoras the fundamental elements of reality are the opposites (hot, cold, wet, dry, etc.), which Marmodoro argues are instances of physical causal powers. The unchanging opposites compose mereologically, forming (phenomenologically) emergent wholes. Everything in the universe (except nous) derives from the opposites. The opposites exist as endlessly partitioned; they can be scattered everywhere and be in everything. Marmodoro further shows that their extreme mixture is made possible by the omni-presence and hence com-presence in the universe, which is in turn facilitated by the limitless divisibility of the opposites. Anaxagoras tackles the logical consequences of the limitless divisibility of the elements. He is the first ante litteram 'gunk lover' in the history of metaphysics.

He also has a unique conception of (non-material) gunk and a unique power ontology, which Marmodoro refers to as 'power gunk'. Marmodoro investigates the nature of power gunk and the explanatory utility of the concept for Anaxagoras, for his theory of extreme mixture. Whilst most defenders of an atomless universe nowadays argue for material gunk as a conceptual possibility (only), Anaxagoras argues for power gunk as the ontology of nature. Causal powers are ubiquitous. Electrons are negatively charged; they have the power to repel other electrons. Water is a solvent; it has the power to dissolve salt. We use concepts of causal powers and their relatives-dispositions, capacities, abilities, and so on-to describe the world around us, both in everyday life and in scientific practice. This collection brings together new and important work by both emerging scholars and those whohelped shape the field on the nature of causal powers, and the connections between causal powers and other phenomena within metaphysics, philosophy of science, and philosophy of mind. Contributors discusshow one who takes causal powers to be in some sense irreducible should think about laws of nature, scientific practice, causation, modality, space and time, persistence, and the metaphysics of mind. Causation is everywhere in the world: it features in every science and technology. But how much do we understand it? Here, the authors develop a new

theory of causation based on an ontology of real powers or dispositions. They provide the first detailed outline of a thoroughly dispositional approach, and explore its surprising features.

This book is the second of two volumes collecting together Michael C. Rea's most substantial work in analytic theology. The first volume contains essays focused on the nature of God; this second volume contains essays focused more on doctrines about humanity, the human condition, and how human beings relate to God.

Some years ago, on request of the German Political Science Association (DVPW), an empirical investigation „On the state and the orientation of political science in the Federal Republic of Germany“ was conducted by Carl Böhret. Among other interesting information, in the paper that was subsequently published the author presented the results of a survey among 254 political scientists in the Federal Republic on what they considered to be the sine qua non basic concepts of the discipline. In various respects, the data are remarkable. 2 On the one hand, the enormous diversity of the answers corroborates statistically what has long been known from experience, i. e. , the existence of an extremely wide variety of standpoints, perspectives, and approaches within the discipline. An interesting case in point is the concept of power. Somewhat surprisingly,

‘power’ was not the most frequently mentioned term. But, it did, of course, end up at the very top of the list, in third place behind ‘conflict’ and ‘interest’. What is noteworthy is that it gained this position by being named only 81 times, that is, by less than a third of the respondents. This is no insignificant detail. Certainly, to that minority of scholars whose conceptions of politics do include ‘power’ as an indispensable basic concept, the approaches of the vast majority of their colleagues for whom, as their answers in the survey reveal, ‘power’ does not play an eminent role must appear, in an important sense, mistaken or perhaps even incomprehensible.

Ordinary language and scientific discourse are filled with linguistic expressions for dispositional properties such as “soluble,” “elastic,” “reliable,” and “humorous.” We characterize objects in all domains – physical objects as well as human persons – with the help of dispositional expressions. Hence, the concept of a disposition has historically and systematically played a central role in different areas of philosophy ranging from metaphysics to ethics. The contributions of this volume analyze the ancient foundations of the discussion about disposition, examine the problem of disposition within the context of the foundation of modern science, and analyze this dispute up to the 20th century. Furthermore, articles explore the contemporary theories of dispositions.

According to dispositional realism, or dispositionalism, the entities inhabiting our world possess irreducibly dispositional properties – often called ‘powers’ – by means of which they are sources of change. Dispositionalism has become increasingly popular among metaphysicians in the last three decades as it offers a realist account of causation and provides novel avenues for understanding modality, laws of nature, agency, free will and other key concepts in metaphysics. At the same time, it is receiving growing interest among philosophers of science. This reflects the substantial role scientific findings play in arguments for dispositionalism which, as a metaphysics of science, aims to unveil the very foundations of science. The present collection of essays brings together both strands of interest. It elucidates the ontological profile of dispositionalism by exploring its ontological commitments, and it discusses these from the perspective of the philosophy of science. The essays are written by both proponents of dispositionalism and sceptics so as to initiate an open-minded, constructive dialogue.

Causation and Laws of Nature is a collection of articles which represents current research on the metaphysics of causation and laws of nature, mostly by authors working in or active in the Australasian region. The book provides an overview of current work on the theory of causation, including counterfactual, singularist,

nomological and causal process approaches. It also covers work on the nature of laws of nature, with special emphasis on the scientific essentialist theory that laws of nature are, at base, the fundamental dispositions or capacities of natural kinds of things. Because the book represents a good cross-section of authors currently working on these themes in the Australasian region, it conveys something of the interest and excitement of an active philosophical debate between advocates of several different research programmes in the area.

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