

Stephen Mumford Dispositions Springer

Do we watch sport for pure dumb entertainment? While some people might do so, Stephen Mumford argues that it can be watched in other ways. Sport can be both a subject of high aesthetic values and a valid source for our moral education. The philosophy of sport has tended to focus on participation, but this book instead examines the philosophical issues around watching sport. Far from being a passive experience, we can all shape the way that we see sport. Delving into parallels with art and theatre, this book outlines the aesthetic qualities of sport from the incidental beauty of a well-executed football pass to the enshrined artistic interpretation in performed sports such as ice-skating and gymnastics. It is argued that the purist literally sees sport in a different way from the partisan, thus the aesthetic perception of the purist can be validated. The book moves on to examine the moral lessons that are to be learned from watching sport, depicting it as a contest of virtues. The morality of sport is demonstrated to be continuous with, rather than separate from, the morality in wider life, and so each can inform the other. Watching sport is then recognized as a focus of profound emotional experiences. Collective emotion is particularly considered alongside the nature of allegiance. Finally, Mumford considers why we care about sport at all. Addressing universal themes, this book will appeal to a broad audience across philosophical disciplines and sports studies.

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. But what is it about the world that makes such descriptions apt? On one view, the neo-Humean view, there is nothing intrinsic about, say, negative charge, that makes its bearers have the power to repel other negatively charged particles. Rather, matters extrinsic to negative charge, the patterns and regularities in which negatively charged particles are embedded, fix the powers its bearers have. But on a different view, the anti-Humean view, causal powers are intrinsically powerful, bringing with them their own causal, nomic, and modal nature independent of extrinsic patterns and regularities-even fixing those patterns and regularities. This collection brings together new and important work by both emerging scholars and those who helped 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 discuss how 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.

Technical artifacts are both plain physical objects and objects that have been purposefully made for a purpose; they have a physical structure and a technical function. As a result, they belong equally in a purely physical conceptualization of the world, in which human intentions and goals seem to have no place, and in an intentional conceptualization, which is used to describe and understand people and their mental lives. This book explores how this observation plays out in the contexts of artifact design and explanation of how artifacts fulfill their function. It addresses the following questions: How do designing engineers get from a functional description of desired

behavior to the concrete object that is the result of a design process? What do explanations of how an artifact fulfills its function look like and do they differ from explanations of natural systems?

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.

Watching Sport

The Phenomenal Self

From Dispositions to Modality

Powers and Capacities in Philosophy

Education for Life and Work

Constitution, Content and Structure

The New Aristotelianism

This book takes up a central question in jurisprudence: What difference can law make to normative reasons relevant to our actions? Following a critical examination of two competing models, an exclusionary model and a weighing model, Gur proposes a third way that aims to capture the strengths of both of these models while avoiding their pitfalls.

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.

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 who helped 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 discuss how 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.

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.

***Developing Transferable Knowledge and Skills in the 21st Century
Neo-Aristotelian Perspectives on Formal Causation***

A World of States of Affairs

Bridging the Gap Between Academia and Industry; [proceedings of the 14th International Conference on Information Systems Development - Bridging the Gap Between Academia and Industry (ISD 2005), Held in Karlstad, Sweden, August 14-17, 2005].

The Metaphysics of Relations

Everything in Everything

Dispositionalism

This is the first book that presents a complete empirical description and theoretical analysis of all major classes of derived adjectives in Spanish, both deverbal and denominal. The reader will find here both a detailed empirical description of the syntactic, morphological and semantic properties of derived adjectives in contemporary Spanish and a cohesive Neo-Constructionist analysis of the syntactic and semantic tools that contemporary Spanish has available to build adjectives from other grammatical categories within a Nanosyntactic-oriented framework. In doing so, this book sheds light on the nature of adjectives as a grammatical category and argues that adjectives are syntactically built by recycling functional heads belonging to other categories. The book will be useful both to researchers in Spanish linguistics or theoretical morphology and to advanced students of Spanish interested in the main ways of building new adjectives through suffixation in this language.

Realities are structured categorially, and comprehension of our internal and external conditions do not appear to be global or unitary. Rather, both human and non human animals function within their worlds and understand these by categorizing their experiences. Drawing upon many areas of life, the authors consider the ontological, mereological and multi-faceted structure of experience to explore how an understanding of categories can further knowledge.

Matthew Tugby develops and defends a new metaphysical theory of natural modality called 'Modal Platonism', which puts properties first in the metaphysical hierarchy. This theory solves a range of philosophical puzzles regarding dispositions and laws and provides a plausible metaphysical framework for natural science.

This is the first volume of essays devoted to Aristotelian formal causation and its relevance for contemporary metaphysics and philosophy of science. The essays trace the historical development of formal causation and demonstrate its relevance for contemporary issues, such as causation, explanation, laws of nature, functions, essence, modality, and metaphysical grounding. The introduction to the volume covers the history of theories of

formal causation and points out why we need a theory of formal causation in contemporary philosophy. Part I is concerned with scholastic approaches to formal causation, while Part II presents four contemporary approaches to formal causation. The three chapters in Part III explore various notions of dependence and their relevance to formal causation. Part IV, finally, discusses formal causation in biology and cognitive sciences. Neo-Aristotelian Perspectives on Formal Causation will be of interest to advanced graduate students and researchers working on contemporary Aristotelian approaches to metaphysics and philosophy of science. This volume includes contributions by José Tomás Alvarado, Christopher J. Austin, Giacomo Giannini, Jani Hakkarainen, Ludger Jansen, Markku Keinänen, Gyula Klima, James G. Lennox, Stephen Mumford, David S. Oderberg, Michele Paolini Paoletti, Sandeep Prasada, Petter Sandstad, Wolfgang Sattler, Benjamin Schnieder, Matthew Tugby, and Jonas Werner.

Anaxagoras's Metaphysics

New Visions of Nature

Technical Functions

Absence and Nothing

Legal Directives and Practical Reasons

Issues in Metaphysics, Epistemology and Philosophy of Mind

A Theory of Causation in the Social and Biological Sciences

This first full length treatment of interventionist theories of causation in the social sciences, the biological sciences and other higher-level sciences the presents original counter arguments to recent trends in the debate and serves as useful introduction to the subject.

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.

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.

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.

The Philosophy of Dispositional Modality

Putting Properties First

Philosophical Reflections on the Design and Explanation of Technical Artifacts

Handbook of Potentiality

Reconstructing Design, Explaining Artifacts

Neutral Monism Reconceived

The Laws of Belief

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.

In the present volume of the *Handbook of Experimental Pharmacology* well known experts describe the actions of different xanthines with a focus on caffeine and theophylline. A special chapter is devoted to theobromine, an active component of chocolate, the actions of which are less well characterized. This book also presents the pharmacology of one xanthine derivative, propentofylline, as an example of a xanthine that has gone through extensive development for a novel therapeutic area.

Americans have long recognized that investments in public education contribute to the common good, enhancing national prosperity and supporting stable families, neighborhoods, and communities. Education is even more critical today, in the face of economic, environmental, and social challenges. Today's children can meet future challenges if their schooling and informal learning activities prepare them for adult roles as citizens, employees, managers, parents, volunteers, and entrepreneurs. To achieve their full potential as adults, young people need to develop a range of skills and knowledge that facilitate mastery and

application of English, mathematics, and other school subjects. At the same time, business and political leaders are increasingly asking schools to develop skills such as problem solving, critical thinking, communication, collaboration, and self-management - often referred to as "21st century skills." Education for Life and Work: Developing Transferable Knowledge and Skills in the 21st Century describes this important set of key skills that increase deeper learning, college and career readiness, student-centered learning, and higher order thinking. These labels include both cognitive and non-cognitive skills- such as critical thinking, problem solving, collaboration, effective communication, motivation, persistence, and learning to learn. 21st century skills also include creativity, innovation, and ethics that are important to later success and may be developed in formal or informal learning environments. This report also describes how these skills relate to each other and to more traditional academic skills and content in the key disciplines of reading, mathematics, and science. Education for Life and Work: Developing Transferable Knowledge and Skills in the 21st Century summarizes the findings of the research that investigates the importance of such skills to success in education, work, and other areas of adult responsibility and that demonstrates the importance of developing these skills in K-16 education. In this report, features related to learning these skills are identified, which include teacher professional development, curriculum, assessment, after-school and out-of-school programs, and informal learning centers such as exhibits and museums. People tend to enjoy listening to music or watching television, sleeping at night and celebrating birthdays. Plants tend to grow and thrive in sunlight and mild temperatures. We also know that tendencies are not perfectly regular and that there are patterns in the natural world, which are reliable to a degree, but not absolute. What should we make of a world where things tend to be one way but could be another? Is there a position between necessity and possibility? If there is, what are the implications for science, knowledge and ethics? This book explores these questions and is the first full-length treatment of the philosophy of tendencies. Anjum and Mumford argue that although the philosophical language of tendencies has been around since Aristotle, there has not been any serious commitment to the irreducible modality that they involve. They also argue that the acceptance of an irreducible and sui generis tendential modality ought to be the fundamental commitment of any genuine realism about dispositions or powers. It is the dispositional modality that makes dispositions authentically disposition-like. Armed with this theory the authors apply it to a variety of key philosophical topics such as chance, causation, epistemology and free will.

Science, Worldviews and Education

Potentiality

Ranking Theory and Its Philosophical Applications

Causal Powers

Complexity and Authenticity

Being Inclined

Rethinking Causality, Complexity and Evidence for the Unique Patient

This volume presents thirteen original essays which explore both traditional and contemporary aspects of the metaphysics of relation

uncontroversial that there are true relational predications-'Abelard loves Eloise', 'Simmius is taller than Socrates', 'smoking causes cancer' and so forth. More controversial is whether any true relational predications have irreducibly relational truthmakers. Do any of the statements involve their subjects jointly instantiating polyadic properties, or can we explain their truths solely in terms of monadic, non-relational properties of the relata? According to a tradition dating back to Plato and Aristotle, and continued by medieval philosophers, polyadic properties are metaphysically dubious. In non-symmetric relations such as the amatory relation, a property would have to inhere in two things at once, to be loved and beloved-but characterise each differently, and this puzzled the ancients. More recent work on non-symmetric relations highlights difficulties with their directionality. Such problems offer clear motivation for attempting to reduce relations to monadic properties. By contrast, ontic structuralists hold that the nature of physical reality is exhausted by the relational structure expressed in the equations of fundamental physics. In this view, there must be some irreducible relations, for its fundamental ontology is purely relational. The Metaphysics of Relations draws together the work of a team of leading metaphysicians, to address topics as diverse as ancient and medieval reasons for scepticism about polyadic properties; recent attempts to reduce causal and spatiotemporal relations; recent work on the directionality of relational properties; powers ontology and their associated problems; whether the most promising interpretations of quantum mechanics posit a fundamentally relational world; and whether the very idea of such a world is coherent. From those who question whether there are relational properties at all, to those who hold that relations are a fundamental part of reality, this book covers a broad spectrum of positions on the nature and ontological status of relations, from antiquity to the present day.

Individual objects have potentials: paper has the potential to burn, an acorn has the potential to turn into a tree, some people have the potential to run a mile in less than four minutes. Barbara Vetter provides a systematic investigation into the metaphysics of such potentials, and a metaphysical modality based on them. In contemporary philosophy, potentials have been recognized mostly in the form of so-called dispositional properties: solubility, fragility, and so on. Vetter takes dispositions as her starting point, but argues for and develops a more comprehensive conception of potentiality. She shows how, with this more comprehensive conception, an account of metaphysical modality can be given that meets the following requirements: (1) Extensional correctness: providing the right truth-values for statements of possibility and necessity; (2) formal adequacy: providing the right logic for metaphysical modality; and (3) semantic utility: providing a semantics that links ordinary modal language to the metaphysics of modality. The resulting view of modality is a version of dispositionalism about modality: it takes modality to be a matter of the dispositions of individual objects (and, crucially, not of possible worlds). This approach has a long philosophical tradition going back to Aristotle but has been largely neglected in contemporary philosophy. In recent years, it has become a live option again due to the rise of anti-Humean powers-based metaphysics. The aim of Potentiality and Possibility is to develop the dispositionalist view in a way that takes account of contemporary developments in metaphysics, logic, and semantics.

Twelve brand-new essays by an international team of leading philosophers examine central questions on the laws of nature, such as: what is the origin of the concept of a law of nature? How much does it owe to theology and metaphysics? And, are there exceptions to the laws of nature? This book is about the functions of technical artefacts, material objects made to serve practical purposes; objects ranging from tablets to Concorde, from wooden clogs to nuclear submarines. More precisely, the book is about using and designing artefacts, and about what it means to ascribe functions to them, and about the relations between using, designing and ascribing functions. In the following chapters we present a detailed account that shows how strong these relations are. Technical functions cannot be properly analysed without taking account of the beliefs and actions of human beings, we contend. This account stays deceptively close to common sense. After all, who would deride

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, although we do take a common-sense position in the end, it is only after sophisticated analysis. Furthermore, the results of this analysis show that technical functions depend on a larger and more structured set of beliefs and actions than is typically supposed. Much work in the success of engineering goes into developing an appropriate action-theoretical account, and forging a connection with function ascriptions.

New Essays on Belief

Debating Dispositions

Getting Causes from Powers

Everything Flows

Aesthetics, Ethics and Emotion

Outlines of a Philosophical System

In the early twentieth century, Ernst Mach, William James, and Bertrand Russell founded a philosophical and scientific movement known as 'logical positivism', based on the view that minds and physical objects are constructed out of elements or events which are neither mental nor physical. This movement offers a unified scientific outlook which includes sensations in human experience and events in the world under one roof. In this book Erik C. Banks discusses this important movement as a whole for the first time. He explores the ways in which philosophers can be connected, and applies their ideas to contemporary problems in the philosophy of mind and the philosophy of science, in particular the relation of sensations to brain processes, and the problem of constructing extended bodies in space and time from particular causal relations.

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

Wolfgang Spohn presents the first full account of the dynamic laws of belief, by means of ranking theory. This book is his long-awaited ranking theory and its ramifications. He motivates and introduces the basic notion of a ranking function, which recognises degrees of belief at the same time accounts for belief simpliciter. He provides a measurement theory for ranking functions, accounts for auto-epistemology in ranking terms, and explicates the basic notion of a (deductive or non-deductive) reason. The rich philosophical applications of Spohn's theory include an account of lawlikeness, an account of ceteris paribus laws, a new perspective on dispositions, a rich and detailed theory of determinism, a new understanding of natural modalities as an objectification of epistemic modalities, an account of the experiential basis of belief—and thus a new understanding of the debate on foundationalism and coherentism (and externalism and contextualism)—and, finally, a revival of fundamental a priori philosophy. Reason fathoming the basics of empiricism and the relation between reason and truth, and concluding in a proof of a weak principle of rationality, this is accompanied by thorough comparative discussions, on a general level as well as within each topic, and in particular with respect to ranking theory.

In this third edition of *The Triadic Structure of the Mind*, Francesco Belfiore begins from the basic ontological conception of the structure and functioning of the "mind" or "spirit" as an evolving, conscious triad composed of intellect, sensitiveness, and power, each exerting a self-

moral activity. Based on this original concept of the triadic, bidirectional and evolving mind, Belfiore has developed a coherent philosophy through which he offers fresh solutions in the fields of ontology, knowledge, language, aesthetics, ethics, politics, and law. The present like the previous one, includes an extensive treatment of the topics addressed as well as the quotation of the views of the major thinkers that has been discussed and reinterpreted. In addition, new concepts have been introduced, some passages have been clarified, and the style improved in several points. The result is an original and exhaustive book, which will be of interest to all philosophy scholars.

What Tends to Be

A Platonic Metaphysics for Natural Modality

Metaphysics and Science

Causation and Laws of Nature

Methylxanthines

The Realistic Empiricism of Mach, James, and Russell

Félix Ravaisson's Philosophy of Habit

Dispositionalism Perspectives from Metaphysics and the Philosophy of Science Springer Nature

"The majority of the papers herein originated at the workshop 'Process Philosophy of Biology' ... held in Exeter in November 2014."--Page vii.

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.

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.

Morphologically Derived Adjectives in Spanish

Mereologies, Ontologies, and Facets

The Categorical Structure of Reality

Laws of Nature

Towards a Processual Philosophy of Biology

Reprinted from the Journal Science & Education

On the Use and Design of Artefacts

Offers a comprehensive system of analytical metaphysics, argued from a distinctive philosophical perspective. This volume congregates articles of leading philosophers about potentials and potentiality in all areas of philosophy and empirical sciences in which they play a relevant role. It is the first encompassing collection of articles on the metaphysics of potentials and potentiality. Potentials play an important role not only in our everyday understanding of objects, but also in the sciences. An example is the potential to become an adult human person. Moreover, the attribution of potentials involves crucial ethical problems. Bioethics makes references to the theoretical concept "potential" without being clear of its meaning. However, despite its relevance it has not been made subject of philosophical investigation. Mostly, potentials are treated as a subspecies of dispositions. Whilst dispositions are a flourishing field of research, potentials as such have not been investigated. Potentials like dispositions are modal properties. But already a first glance at the metaphysics of potentials shows that their ascription potentials are more problematic than dispositions since "potential" means that an entity has the possibility of a property in the future. Therefore, potentials involve a time structure of the entities in question that is much more complex than those of dispositions. This handbook brings this important concept into focus in its various aspects for the first time. It gives the history of the concept as well as contemporary systematic problems and will be of special interest for philosophers of general metaphysics, philosophy of science and ethics, especially bioethics. It will also be of interest to scientists and philosophers concerned with bioethical problems.

Barry Dainton presents a fascinating new account of the self, the key to which is experiential or phenomenal consciousness. If mental life continues we can easily imagine ourselves surviving the most dramatic physical alterations, or even transferring our consciousness from one body to another. It was this fact that led John Locke to conclude that a credible account of our persistence through time must be framed in terms of mental rather than material continuity, which reflects how we actually conceive of ourselves - should be framed in terms of mental rather than material continuity comes in different forms. Most of Locke's contemporary followers agree that our continued existence is psychological continuity, which they take to be made up of memories, beliefs, intentions, personality traits, and so on. Dainton argues that that a better and more believable account can be framed in terms of the sort of continuity we find in the flow of consciousness from moment to moment. Why? Simply because provided this continuity is not lost - provided our consciousness flow on - we can easily imagine ourselves surviving the most dramatic psychological alterations. Psychological continuity seems to provide a more reliable guide to our persistence than any form of continuity. The Phenomenal Experience and Elaboration of this Premise. The first task is arriving at an adequate understanding of phenomenal consciousness. This achieved, Dainton turns to the most pressing problem facing any experience-based approach: losses of consciousness.

we survive them? He shows how the problem can be solved in a satisfactory manner by construing ourselves as systems of capacities. He then moves on to explore a range of further issues. How simple can a self be? How many bodies? Is our persistence an all-or-nothing affair? Do our minds consist of parts which could enjoy an independent metaphysically intelligible to construe ourselves as systems of capacities? The book concludes with a novel treatment of the fusion.

Nothing is not. Yet it seems that we invoke absences and nothings often in our philosophical explanations. Negation is the rise. It has been claimed that absences can be causes, there are negative properties, absences can be perceived as negative facts, and that we can refer to and speak about nothing. Parmenides long ago ruled against such things. How much of Parmenides' view can survive. A soft Parmenidean methodology is adopted in which we aim to reject negative entities but are prepared to accept them, reluctantly, if they are indispensable and irreducible in our best science. We see whether there are any negative entities this survive this test. Some can be dismissed on metaphysical grounds. Others are explained only once we reject another strand in Parmenides and show how we can think and talk about nothing. The perception of absence, empty reference, and denial are gathered. With these, we can show how no truthmaker can be a negative truth since we can have negative beliefs, concerning what-is-not, without what-is-not being part of our ontology. A soft ontological Parmenideanism, which accepts much though not all of Parmenides' original position.

Perspectives from Metaphysics and the Philosophy of Science

Dispositional Pluralism

The Philosophy of What There is Not

A CauseHealth Resource for Healthcare Professionals and the Clinical Encounter

The Triadic Structure of the Mind

Advances in Information Systems Development

"New Visions of Nature" focuses on the emergence of these new visions of complex nature in three domains. The first selection of essays reflects public visions of nature, that is, nature as it is experienced, encountered, and instrumentalized by diverse publics. The second selection zooms in on micro nature and explores the world of contemporary genomics. The final section returns to the macro world and discusses the ethics of place in present-day landscape philosophy and environmental ethics. The contributions to this volume explore perceptual and conceptual boundaries between the human and the natural, or between an 'out there' and 'in here.' They attempt to specify how nature has been publicly and genomically constructed, known and described through metaphors and re-envisioned in terms of landscape and place. By parsing out and rendering explicit these divergent views, the volume asks for a re-thinking of our relationship with nature. This book has its origins in a special issue of the journal Science & Education (Volume 18 Numbers 6-7, 2009). The essay

by Costas Skordoulis - 'Science and Worldviews in the Marxist Tradition' - did not appear in that special issue due to a mistake in production scheduling. It was published in an earlier issue of the journal (Volume 17 Number 6, 2008), but has been included in this book version of the special issue. As explained in the Introduction, the catalyst for the journal special issue was the essay on 'Science, Worldviews and Education' submitted to the journal by Hugh G. Gauch Jr. This was circulated to the other contributors who were asked to write their own contribution in the light of the arguments and literature contained in the paper. Hugh made brief 'Responses and Clarifications' after the papers were written. However the Tanis Edis article on Islam and my own article on Priestley were processed too late to benefit from Hugh's appraisal. The journal is associated with the International History, Philosophy, and Science Teaching Group which was formed in 1987. The group stages biennial international conferences and occasional regional conferences (details can be found at www.ihpst.org). The group, through the journal, conferences, and its electronic newsletter (at www.ihpst.org).

Powers and Capacities in Philosophy is designed to stake out an emerging, discipline-spanning neo-Aristotelian framework grounded in realism about causal powers. The volume brings together for the first time original essays by leading philosophers working on powers in relation to metaphysics, philosophy of natural and social science, philosophy of mind and action, epistemology, ethics and social and political philosophy. In each area, the concern is to show how a commitment to real causal powers affects discussion at the level in question. In metaphysics, for example, realism about powers is now recognized as providing an alternative to orthodox accounts of causation, modality, properties and laws. Dispositional realist philosophers of science, meanwhile, argue that a powers ontology allows for a proper account of the nature of scientific explanation. In the philosophy of mind there is the suggestion that agency is best understood in terms of the distinctive powers of human beings. Those who take virtue theoretic approaches in epistemology and ethics have long been interested in the powers that allow for knowledge and/or moral excellence. In social and political philosophy, finally, powers theorists are interested in the powers of sociological phenomena such as collectivities, institutions, roles and/or social relations, but also in the conditions of possibility for the cultivation of the powers of individuals. The book will be of interest to philosophers working in any of these areas, as well as to historians of philosophy, political theorists and critical realists.