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Powers and Capacities in Philosophy
is designed to stake out an emerging,

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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,

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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

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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

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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

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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

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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.

Anaxagoras of Clazomenae (Vth century BCE) is best known in the history of philosophy for his stance

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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

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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

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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

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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. Mardomoro further

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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

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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

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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. Being Inclined is the first book-

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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

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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

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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

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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

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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.

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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

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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

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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

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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

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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

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book will appeal to a broad audience across philosophical disciplines and sports studies.

Reconstructing Design, Explaining
Artifacts

Neutral Monism Reconceived

The Triadic Structure of the Mind

Education for Life and Work

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Powers and Capacities in Philosophy
Mereologies, Ontologies, and Facets
Ranking Theory and Its Philosophical
Applications

*Matthew Tugby develops and
defends a new metaphysical
theory of natural modality
called 'Modal Platonism',*

Page 26/194

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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

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framework for natural science.

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

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mile in less than four minutes. Barbara Vetter provides a systematic investigation into the metaphysics of such potentials, and an account of metaphysical modality based on them. In

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contemporary philosophy, potentials have been recognized mostly in the form of so-called dispositions: solubility, fragility, and so on. Vetter takes dispositions as her starting point, but argues

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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 three crucial requirements: (1)

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*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:

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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

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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.

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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

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way that takes account of contemporary developments in metaphysics, logic, and semantics.

Offers a comprehensive system of analytical metaphysics, argued from a distinctive philosophical

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perspective.

Barry Dainton presents a fascinating new account of the self, the key to which is experiential or phenomenal continuity.

Provided our mental life continues we can easily

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imagine ourselves surviving the most dramatic physical alterations, or even moving from one body to another. It was this fact that led John Locke to conclude that a credible account of our persistence conditions - an

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account which reflects how we actually conceive of ourselves - should be framed in terms of mental rather than material continuity. But mental continuity comes in different forms. Most of Locke's contemporary

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followers agree that our continued existence is secured by psychological continuity, which they take to be made up of memories, beliefs, intentions, personality traits, and the like. Dainton argues that

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that a better and more believable account can be framed in terms of the sort of continuity we find in our streams of consciousness from moment to moment. Why? Simply because provided this continuity is not lost -

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provided our streams of consciousness flow on - we can easily imagine ourselves surviving the most dramatic psychological alterations. Phenomenal continuity seems to provide a more reliable guide to our persistence

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than any form of continuity. The Phenomenal Self is a full-scale defence and elaboration of this premise. The first task is arriving at an adequate understanding of phenomenal unity and continuity. This achieved,

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Dainton turns to the most pressing problem facing any experience-based approach: losses of consciousness. How can we survive them? He shows how the problem can be solved in a satisfactory manner by construing

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ourselves as systems of experiential capacities. He then moves on to explore a range of further issues. How simple can a self be? How are we related to our bodies? Is our persistence an all-or-nothing affair? Do

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our minds consist of parts which could enjoy an independent existence? Is it metaphysically intelligible to construe ourselves as systems of capacities? The book concludes with a novel treatment of fission and

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fusion.

Handbook of Potentiality

The Realistic Empiricism of

Mach, James, and Russell

Watching Sport

Advances in Information

Systems Development

What Tends to Be

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*The Philosophy of
Dispositional Modality
Methylxanthines*

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

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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

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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

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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

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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

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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

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action-theoretical account, and forging a connection with function ascriptions.

In the early twentieth century, Ernst Mach, William James, and Bertrand Russell founded a philosophical and scientific movement known as 'neutral monism', based on the view

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that minds and physical objects are constructed out of elements or events which are neither mental nor physical, but neutral between the two. This movement offers a unified scientific outlook which includes sensations in human experience and events in the world of physics

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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 the three philosophers can be connected, and applies their ideas to contemporary problems in the philosophy of mind and the

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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 events and causal relations.

Twelve brand-new essays by an international team of leading

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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? A Theory of Causation in the Social

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and Biological Sciences

A Platonic Metaphysics for Natural
Modality

Absence and Nothing

Reprinted from the Journal Science
& Education

The Categorical Structure of Reality

Félix Ravaisson's Philosophy of

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Habit

Potentiality

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

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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

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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

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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

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causal complexity, individual variation and medical uniqueness as default expectations for health and illness.

Dispositionalism Perspectives from
Metaphysics and the Philosophy of
Science Springer Nature

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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

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introduction to the subject.

This volume presents thirteen original essays which explore both traditional and contemporary aspects of the metaphysics of relations. It is uncontroversial that there are true relational predications-'Abelard

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loves Eloise', 'Simmias 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 above involve their

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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

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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-lover and beloved-but characterise each

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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

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contrast, ontic structural realists hold that the nature of physical reality is exhausted by the relational structure expressed in the equations of fundamental physics. On this view, there must be some irreducible relations, for its fundamental

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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

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attempts to reduce causal and spatiotemporal relations; recent work on the directionality of relational properties; powers ontologies and their associated problems; whether the most promising interpretations of

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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 they are a fundamental part of

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reality, this book covers a broad spectrum of positions on the nature and ontological status of relations, from antiquity to the present day.

Everything in Everything
Bridging the Gap Between
Academia and Industry;

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[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].

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Developing Transferable
Knowledge and Skills in the 21st
Century
On the Use and Design of Artefacts
Morphologically Derived Adjectives
in Spanish
New Visions of Nature

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The Metaphysics of Relations

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

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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

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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

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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

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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

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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

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topics such as chance, causation, epistemology and free will.

This is the first volume of essays devoted to Aristotelian formal causation and its relevance for contemporary

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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,

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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

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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

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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

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interest to advanced graduate students and researchers working on contemporary Aristotelian approaches to metaphysics and philosophy of science. This volume includes contributions by Jos é Tom á s

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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,

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Sandeep Prasada, Petter Sandstad, Wolfgang Sattler, Benjamin Schnieder, Matthew Tugby, and Jonas Werner. This is the first book that presents a complete empirical description and theoretical

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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

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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

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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

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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

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in the main ways of building new adjectives through suffixation in this language. This book has its origins in a special issue of the journal Science & Education (Volume 18 Numbers 6 – 7, 2009). The

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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

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(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

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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

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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

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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

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regional conferences (details can be found at www.ihpst.org). The group, through the journal, conferences, and its electronic newsletter (at www.ihpst.org).

The Laws of Belief

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The Philosophy of What There
is Not

Metaphysics and Science
Constitution, Content and
Structure

Complexity and Authenticity
Science, Worldviews and

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Education

Towards a Processual
Philosophy of Biology

In this third edition of *The Triadic
Structure of the Mind*, Francesco
Belfiore begins from the basic
ontological conception of the structure

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and functioning of the "mind" or "spirit" as an evolving, conscious triad composed of intellect, sensitiveness, and power, each exerting a selfish and a moral activity. Based on this original concept of the triadic, bidirectional and evolving mind, Belfiore has developed

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a coherent philosophical system, through which he offers fresh solutions in the fields of ontology, knowledge, language, aesthetics, ethics, politics, and law. The present third edition, like the previous one, includes an extensive treatment of the topics addressed as

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well as the quotation of the views of the major thinkers, whose thought has been discussed and reinterpreted. In addition, new concepts have been introduced, some passages have been clarified, and the style has been improved in several points. The result

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is an original and exhaustive book, which will be of interest to all philosophy scholars.

Realities are structured categorially, and comprehension of our internal and external conditions do not appear to be global or unitary. Rather, both human

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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

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an understanding of categories can further knowledge.

"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

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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-

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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

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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

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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-

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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

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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

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should think about laws of nature,
scientific practice, causation, modality,
space and time, persistence, and the
metaphysics of mind.

Everything Flows

Aesthetics, Ethics and Emotion

Technical Functions

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Dispositional Pluralism

Getting Causes from Powers

The New Aristotelianism

Issues in Metaphysics, Epistemology
and Philosophy of Mind

***Technical artifacts are both
plain physical objects and***

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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

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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

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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

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***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***

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*from explanations of natural
systems?*

*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*

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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.

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***Americans have long
recognized that investments in
public education contribute to
the common good, enhancing
national prosperity and
supporting stable families,
neighborhoods, and***

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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

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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

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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

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***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:***

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***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***

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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

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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

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***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:***

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***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***

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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

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***teacher professional
development, curriculum,
assessment, after-school and
out-of-school programs, and
informal learning centers such
as exhibits and museums.
In the present volume of the***

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***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***

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***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***

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*has gone through extensive
development for a novel
therapeutic area.*

*Putting Properties First
Being Inclined
Rethinking Causality,
Complexity and Evidence for*

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***the Unique Patient
Perspectives from Metaphysics
and the Philosophy of Science
Dispositionalism
Causal Powers
Neo-Aristotelian Perspectives
on Formal Causation***

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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

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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

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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

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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

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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.

This volume congregates articles of leading philosophers about potentials and

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potentiality in all areas of philosophy and the 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, persons and systems but also in the sciences. An

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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 able to clarify its meaning. However, despite its relevance it has not been made subject of

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philosophical investigation. Mostly, potentials are regarded as a subspecies of dispositions. Whilst dispositions are a flourishing field of research, potentials as such have not come into focus. Potentials like dispositions are modal properties. But already a first glance at the metaphysics of potentials shows that concerning their

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ascription potentials are more problematic than dispositions since "potential" means that an entity has the potential to acquire 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

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into focus in its various aspects for the first time. It covers the history of the concept as well as contemporary systematic problems and will be of special interest for philosophers in the fields of general metaphysics, philosophy of science and ethics, especially bioethics. It will also be of interest to scientists and

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persons concerned with bioethical problems.

Wolfgang Spohn presents the first full account of the dynamic laws of belief, by means of ranking theory. This book is his long-awaited presentation of ranking theory and its ramifications. He motivates and introduces the basic notion of a

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ranking function, which recognises degrees of belief and at the same time accounts for belief simpliciter. He provides a measurement theory for ranking functions, accounts for auto-epistemology in ranking-theoretic terms, and explicates the basic notion of a (deductive or non-deductive) reason. The

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rich philosophical applications of Spohn's theory include: a new account of lawlikeness, an account of ceteris paribus laws, a new perspective on dispositions, a rich and detailed theory of deterministic causation, an understanding of natural modalities as an objectification of epistemic modalities, an account of the

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experiential basis of belief—and thus a restructuring of the debate on foundationalism and coherentism (and externalism and contextualism)—and, finally, a revival of fundamental a priori principles of reason fathoming the basics of empiricism and the relation between reason and truth, and concluding in a

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proof of a weak principle of causality. All this is accompanied by thorough comparative discussions, on a general level as well as within each topic, and in particular with respect to probability theory.

Belief is a fundamental concept within many branches of contemporary

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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.

The Phenomenal Self

New Essays on Belief

Outlines of a Philosophical System

A World of States of Affairs

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Legal Directives and Practical Reasons
Philosophical Reflections on the Design
and Explanation of Technical Artifacts

*Causation and Laws of
Nature is a collection of
articles which represents*

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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

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*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*

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*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*

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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

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of several different research programmes in the area.

According to dispositional realism, or dispositionalism, the entities inhabiting our world possess irreducibly dispositional properties -

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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

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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

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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

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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,

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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-

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*mindful, constructive
dialogue.*

*Jennifer McKittrick offers an
opinionated guide to the
philosophy of dispositions. In
her view, when an object has
a disposition, it is such that,*

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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

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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

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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

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grounded in other properties. Some dispositions manifest constantly, some of them manifest spontaneously, while others manifest only when they are triggered to

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do so. Some dispositions manifest by causing another dispositional property to be instantiated, while others have manifestations that involve non-dispositional properties and relations.

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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

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manifest in some particular way in particular circumstances, while other dispositions manifest in various ways in various circumstances. What makes all of these diverse

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properties dispositions is their connection to a certain kind of counterfactual fact. Nevertheless, disposition ascriptions are not semantically reducible to counterfactual claims.

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Nothing is not. Yet it seems that we invoke absences and nothings often in our philosophical explanations. Negative metaphysics is on the rise. It has been claimed that absences can be

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causes, there are negative properties, absences can be perceived, there are negative facts, and that we can refer to and speak about nothing. Parmenides long ago ruled against such

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things. Here we consider how much of Parmenides' view can survive. A soft Parmenidean methodology is adopted in which we aim to reject all supposed negative entities but are prepared to

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accept them, reluctantly, if they are indispensable and irreducible in our best theories. We then see whether there are any negative entities this survive this test. Some can be

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dismissed on metaphysical grounds but other problems are explained only once we reject another strand in Parmenides and show how we can think and talk about nothing. Accounts of

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perception of absence, empty reference, and denial are gathered. With these, we can show how no truthmakers are required for negative truths since we can have negative beliefs,

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*concerning what-is-not,
without what-is-not being
part of what is. This supports
a soft ontological
Parmenideanism, which
accepts much though not all
of Parmenides' original*

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position.

Laws of Nature

*From Dispositions to
Modality*

Anaxagoras's Metaphysics

*Causation and Laws of
Nature*

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*Debating Dispositions
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Healthcare Professionals and
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This collection brings
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work within an emerging

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philosophical discipline: the metaphysics of science. A new definition of this line of philosophical enquiry is developed, and leading academics offer original

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essays on four key topics at the heart of the subject—laws, causation, natural kinds, and emergence.

Ordinary language and scientific discourse are

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filled with linguistic expressions for dispositional properties such as "soluble," "elastic," "reliable," and "humorous." We characterize objects in

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all domains – physical objects as well as human persons – with the help of dispositional expressions. Hence, the concept of a disposition has historically and

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systematically played a central role in different areas of philosophy ranging from metaphysics to ethics. The contributions of this volume analyze the ancient

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foundations of the discussion about disposition, examine the problem of disposition within the context of the foundation of modern science, and analyze this

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dispute up to the 20th century. Furthermore, articles explore the contemporary theories of dispositions.

This book takes up a central question in

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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

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weighing model, Gur proposes a third way that aims to capture the strengths of both of these models while avoiding their pitfalls.