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Symbolic Classification and the Emergence of a Metaphysics of Causality, OWEN GOLDIN

The *Apology*: Socrates' Argument for Inquiry as End, LAURENCE BLOOM

There is an inconsistency in the *Apology* between Socrates' claim to ignorance and his numerous knowledge claims. Scholars have attempted to dispel the inconsistency by weakening the claim to ignorance, the knowledge claims, or both. The author suggests a different tack. He argues that the inconsistency is intentional on Plato's part as a creative means of motivating for the conclusion that the life of inquiry—the examined life—is the best human life. Surprisingly, the claim that said life is best is not a knowledge claim in any ordinary sense. Rather, the claim rests, for Plato, on the awareness of the absence of any worthwhile knowledge. In other words, the claim rests on the claim to ignorance. So too for any subsequent claims which, in turn, rest upon it. Why the claim to ignorance is not a claim like any other is the heart of the article.

Nietzsche's Will to Power, Causality, and Contemporary Physics, TSARINA DOYLE

It has become increasingly common to either dismiss Nietzsche's will to power thesis as a thesis about the nature of reality or else to interpret it as promoting antiessentialism. The latter tendency is evident in the recent ontic structural realist interpretation of Nietzsche. According to the latter view, Nietzsche proposes a constitutively relational ontology that he takes to be supported by natural science and which, it is argued, is now supported by contemporary quantum physics. The author argues, against the antiessentialist trend generally and the ontic structuralist realist interpretation in particular, that Nietzsche's will to power is a causal essentialist thesis that offers a metaphysics of causal powers that, although relational by virtue of being directed to produce effects, are also intrinsically constituted. The author argues that Nietzsche's causal essentialism, contrary to the ontic structural realist interpretation, emerges from his criticism of, rather than support for, the capacity of natural science to capture real causal power. Nonetheless, in contrast to both Nietzsche's view that science lacks the resources to support an appeal to intrinsic natures to secure real causal power and the ontic structural realist's claim that contemporary physics rules it out, the author argues that a particular wave function realist interpretation of quantum mechanics gives Nietzsche precisely what he wants by highlighting the causal significance of intrinsic natures of the wave function in configuration space. The article concludes that, contrary to his own expectations, Nietzsche's causal essentialism is scientifically vindicated.

Free Will and Two Types of Determinism, RAPHAEL VAN RIEL

The goal of this article is to examine some differences between two types of incompatibilism, concerning, on the one hand, incompatibilism about free will and past causes, and, on the other, incompatibilism concerning free will and past divine beliefs or past truths about future actions. On standard conceptions, determinism comes relatively cheap. On van Inwagen's explication, all that is required is that truths about our actions are implied by appropriate descriptions of the past

and the laws. Here, the author proposes a more robust notion of determinism and explore some of its consequences for the free will debate.

Does Psychological Egoism Entail Ethical Egoism? JOHN J. TILLEY

Philosophers generally reject the view that psychological egoism (suitably supplemented with further premises) entails ethical egoism. Their rejections are generally unsatisfying. Some are too brief to win confidence; others employ an uncharitable statement of psychological egoism. This is unfortunate, for the view that psychological egoism entails ethical egoism is philosophically significant (and not without proponents). Although it ultimately deserves rejection, it warrants better treatment than it typically receives. The author thus examines it in some detail. Among other things, he carefully considers some original, sophisticated attempts to establish it, having first taken care to produce proper formulations of ethical and psychological egoism.