

A Manifesto for a Processual Philosophy of Biology

John Dupré & Daniel J. Nicholson

Abstract

This chapter argues that scientific and philosophical progress in our understanding of the living world requires that we abandon a metaphysics of things in favour of one centred on processes. We identify three main empirical motivations for adopting a process ontology in biology: metabolic turnover, life cycles, and ecological interdependence. We show how taking a processual stance in the philosophy of biology enables us to ground existing critiques of essentialism, reductionism, and mechanism, all of which have traditionally been associated with substance ontology. We illustrate the consequences of embracing an ontology of processes in biology by considering some of its implications for physiology, genetics, evolution, and medicine. And we attempt to locate the subsequent chapters of the book in relation to the position we defend.

Keywords: philosophy of biology; process ontology; metaphysics of science; organicism; essentialism; reductionism; mechanism; metabolism; life cycles; symbiosis

1. Introduction

This book is a venture in the metaphysics of science, the exploration of the most basic features of the world implied or presupposed by science. One of its main aims is to demonstrate the fundamental importance of such an investigation. Getting this very general picture right makes a real difference to whether we do the science well and understand properly what it tells us. The particular metaphysical thesis that motivates this book is that the world—at least in so far as it concerns living beings—is not, as philosophers have overwhelmingly assumed, made up of substantial particles or things, but of processes. It is dynamic through and through. This thesis, we believe, has profound consequences.

More specifically, we propose that the living world is a hierarchy of processes, stabilised and actively maintained at different timescales. We can think of this hierarchy in broadly mereological terms: molecules, cells, organs, organisms, populations, etc. Although the members of this hierarchy are usually thought of as things, we contend that they are more appropriately understood as processes. A question that arises for any process, as we shall discuss in more detail below, is what enables it to persist. The processes in this hierarchy not only compose one another but also provide conditions for the persistence of other members, both larger and smaller. So if we take, for example, a liver, we see that it provides enabling conditions for the persistence of the organism of which it is an organ, but also for the hepatocytes that compose it. Outside a very specialised laboratory, a hepatocyte can persist only in a liver. And reciprocally, for a liver to persist it requires both an organism in which it resides, and hepatocytes of which it is composed. A key point is that these reciprocal dependencies are not merely structural, but are also grounded in activity. A hepatocyte sustains a liver, and a liver an organism, by doing things. This ultimately underlies our insistence on seeing such seemingly substantial entities as cells, organs, and organisms as processes.

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N. Rokotnitz



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Table of Contents Biology In Context The Spectrum Of Life Option Communication

1. Understanding the eBook Biology In Context The Spectrum Of Life Option Communication
 - The Rise of Digital Reading Biology In Context The Spectrum Of Life Option Communication
 - Advantages of eBooks Over Traditional Books
2. Identifying Biology In Context The Spectrum Of Life Option Communication
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Biology In Context The Spectrum Of Life Option Communication
 - User-Friendly Interface
4. Exploring eBook Recommendations from Biology In Context The Spectrum Of Life Option Communication
 - Personalized Recommendations
 - Biology In Context The Spectrum Of Life Option Communication User Reviews and Ratings

- Biology In Context The Spectrum Of Life Option Communication and Bestseller Lists
- 5. Accessing Biology In Context The Spectrum Of Life Option Communication Free and Paid eBooks
 - Biology In Context The Spectrum Of Life Option Communication Public Domain eBooks
 - Biology In Context The Spectrum Of Life Option Communication eBook Subscription Services
 - Biology In Context The Spectrum Of Life Option Communication Budget-Friendly Options
- 6. Navigating Biology In Context The Spectrum Of Life Option Communication eBook Formats
 - ePub, PDF, MOBI, and More
 - Biology In Context The Spectrum Of Life Option Communication Compatibility with Devices
 - Biology In Context The Spectrum Of Life Option Communication Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Biology In Context The Spectrum Of Life Option Communication
 - Highlighting and Note-Taking Biology In Context The Spectrum Of Life Option Communication
 - Interactive Elements Biology In Context The Spectrum Of Life Option Communication
- 8. Staying Engaged with Biology In Context The Spectrum Of Life Option Communication
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Biology In Context The Spectrum Of Life Option Communication
- 9. Balancing eBooks and Physical Books Biology In Context The Spectrum Of Life Option Communication
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Biology In Context The Spectrum Of Life Option Communication
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Biology In Context The Spectrum Of Life Option Communication
 - Setting Reading Goals Biology In Context The Spectrum Of Life Option Communication
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Biology In Context The Spectrum Of Life Option Communication
 - Fact-Checking eBook Content of Biology In Context The Spectrum Of Life Option Communication
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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