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### Books

Gigerenzer, Gerd, Zeno Swijtink, Theodore Porter, Lorraine Daston, John Beatty and Lorenz Krüger. 1989. *The Empire of Chance: How Probability Changed Science and Everyday Life*. Cambridge: Cambridge University Press. In print continuously to the present.

### Edited Books

Singh, Rama S., Costas B. Krimbas, Diane B. Paul and John Beatty (eds.). 2000. *Thinking about Evolution: Historical, Philosophical and Political Perspectives*, a Festschrift for Richard C. Lewontin. Cambridge: Cambridge University Press.

### Books in Preparation

*Evolution as Parable: Charles Kingsley and Water Babies*. An account of the interrelated evolutionary, theological and social dimensions of the classic Victorian fairy tale. In collaboration with Piers Hale. Under contract with University of Chicago Press.

### Articles and Essay Reviews

Mills, Susan B. and John Beatty. 1979. "The Propensity Interpretation of Fitness." *Philosophy of Science* 46: 263-286. **Reprinted** in Elliott Sober (ed.). 2006. *Conceptual Issues in Evolutionary Biology*. Cambridge: MIT Press. **Also reprinted** in Marc Lange (ed.). 2006. *Philosophy of Science: An Anthology*. London: Blackwell.

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### **Articles in Preparation**

"It Pleased God that . . . . Capricious God and Capricious Nature in the Darwinian Revolution." Here I discuss ways in which the distinction between chance and design had become blurry in the literature of natural history and natural theology, and the reasons for which, and respects in which, Darwin sought to keep chance and design separate.

"Consensus in the United Nations and in the UN Intergovernmental Panel on Climate Change." The first item under "Procedures" in the "Principles Governing IPCC Work" reads: "In

taking decisions . . . , the Panel, its Working Groups and any Task Forces shall use all best endeavours to reach consensus.” The meaning of “consensus” is unspecified. The IPCC is an agency of the United Nations. Interestingly, the UN General Assembly increasingly employs “consensus” procedures. Also interestingly, the UNGA “Rules of Procedure,” like the IPCC “Procedures,” do not elaborate on the meaning of “consensus.” As I explain, “consensus” in both the IPCC and the UNGA means that there is “no objection” – no voiced objection – to whatever is being proposed. Which can be and often is mistaken for unanimous agreement, or a supermajority vote, but is importantly different from both. In fact, it is not a vote of any sort (which means it is contrary to the majority and super-majority votes explicitly mandated by the UNGA’s rules). I consider historical reasons for the adoption of this form of decision procedure in the UNGA and the IPCC, as well as the appropriateness of this form of procedure in such disparate – diplomatic vs. fact-seeking – contexts. And I speculate as to why the meaning of “consensus” is not specified in either setting.

“Karl Popper, Darwinism and Destiny.” An attempt to make sense of Popper's changing attitudes toward Darwinism by considering them in the context of developments in biology and politics, and in connection with Popper's political philosophy, and by comparing Popper with some of his contemporaries, like Hannah Arendt and Friedrich von Hayek.