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### Grounding the World

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DOI:  
[10.33612/diss.204373893](https://doi.org/10.33612/diss.204373893)

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*Document Version*  
Publisher's PDF, also known as Version of record

*Publication date:*  
2022

[Link to publication in University of Groningen/UMCG research database](#)

*Citation for published version (APA):*  
Henkel, C. (2022). *Grounding the World: the Dissemination of Occasionalism in Early Modern Germany*. [Thesis fully internal (DIV), University of Groningen]. University of Groningen.  
<https://doi.org/10.33612/diss.204373893>

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## Propositions

belonging to the PhD dissertation

Grounding the World  
The Dissemination of Occasionalism  
in Early Modern Germany

by

Christian Henkel

- (1) One of the principal motivations for the adoption of early modern occasionalism is to offer a sufficient ground for the existence and interaction of finite substances *qua* independently existing beings.
- (2) For Géraud de Cordemoy (1626–1684), physical occasionalism is metaphysically prior to psycho-physical occasionalism.
- (3) For Johann Christoph Sturm (1635–1703), occasionalism allows for the eclectic reconciliation of 'old' (scholastic) and 'new' (mechanical) natural philosophy.
- (4) Sturm is not just “a minor figure in the history of physics” *pace* Daniel Garber and Roger Ariew (1989, p. 155) but a very important one for the development of physics in early modern Germany.
- (5) In Christian Wolff's (1679–1754) *Disquisitio philosophica de loquela* occasionalism grounds the phenomenon of speech within a substance-dualist framework.
- (6) Rather than being a mere systematiser of Leibniz's philosophy—as has been suggested in the more 'traditional' history of philosophy textbooks—Wolff is an independent thinker whose intellectual development can hardly be understood without considering his endorsement of occasionalism in his early career.
- (7) The early Gottfried Ploucquet's (1716–1790) occasionalism supports a radical objective idealism.
- (8) In the eighteenth-century German causation debate, occasionalism was largely rejected as a suitable causal theory because it was thought to stand in the way of non-transcendental, naturalised explanations of the physical world.
- (9) Human history is not governed by reason; it can, however, be suitably understood by means of the principle of sufficient ground.